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CONTENTS

ADVENT PAST AND PRESENT 561
The Right Rev. MICHAEL OTT, O.S.B., St. Paul, Minnesota.
THE RED POPE 569
The Very Rev. EDWARD J. McCARTHY, S.S.C., St. Columbans, Nebraska.
THE OBLIGATIONS OF BAPTISMAL SPONSORS 581
The Rev. FRANCIS DOMINIC McSHANE, O.P., S.T.L., Brookland, D. C.
THE GENESIS OF THE CONTEMPORARY VIEWPOINT IN RELIGION 596
The Rev. JOHN A. O'BRIEN, Ph.D., Champaign, Illinois.
THE PRIEST'S RESPECT FOR OTHERS' FEELINGS 610
The Rev. WILLIAM J. KERBY, Ph.D.
EDUCATION TO CATHOLIC MARRIAGE. II: Adverse Influences 621
The Rev. JOSEPH V. NEVINS, S.S., S.T.D., Catholic University of America.
LETTER OF HIS HOLINESS, POPE PIUS XI, ON THE CATHOLIC UNIVERSITY 633
TONAL DESIGNS OF CATHOLIC CHURCH ORGANS 639
ALFRED G. KILGEN, St. Louis, Missouri.
VILLEINAGE IN MEDIEVAL IRELAND 642
The Rev. H. J. HEUSER, D.D., St. Charles Seminary, Philadelphia, Pa.
THE HIGH COST OF MARRIAGE ANNULMENTS 643
COLLECTION AT CHURCH DOOR 647
INDULGENCES GRANTED BY A BISHOP 651

CONTENTS CONTINUED INSIDE

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ADVENT PAST AND PRESENT.

CHRISTMAS has been celebrated in the Latin Church on 25 December ever since the beginning of the fourth century. The earliest document for the existence of this feast is the *Depositio Martyrum*,[1] which dates back to the year 336 and begins thus: "VIII kal. jan. natus Christus in Betleem Judee". The feast of the Epiphany which originated somewhat earlier in the Greek Church commemorated Christ's Birth as well as His Baptism and the Visit of the Magi. The exact day when Christ was born was as unknown in the early years of Christianity as it is to-day. The twenty-fifth day of December was chosen for the celebration of Christ's Nativity either for symbolical reasons,[2] or in order to replace the Pagan feast, *Natale Solis Invicti*, which was celebrated 25 December.

[1] The earliest known calendar of the Church of Rome. Besides the anniversaries of martyrs, it contains a few other immovable feasts. It was compiled during the restoration of Christian worship and the reorganization of Church service which took place after the Diocletian persecution; certainly not later than 336. In the year 354 Furius Dionysius Filocalus, a calligrapher in the service of Pope Damasus, inserted a copy of the *Depositio Matyrum* in an almanac which he compiled for the faithful and thus preserved it to future ages. The almanac of Filocalus is generally known as the Filocalian calendar. It was first edited by P. Boucher (Antwerp, 1634), but the original of Filocalus has since been lost.

[2] The early Christians had a predilection for symbolism. The idea was quite general among them that the world was created at the vernal equinox, which was then believed to be on 25 March. They reasoned further that it was most becoming for Christ to die on the anniversary of the creation of the world. The twenty-fifth of March was moreover a day on which the Jewish Pasch could fall; hence they concluded that Christ died on 25 March. Proceeding in their symbolism, they likewise concluded that Christ was conceived by the Virgin Mary on 25 March. Hence the feast of the Annunciation on 25 March. Adding the nine months of pregnancy, they fixed 25 December as the birthday of Christ.

Soon after establishing the feast of Christmas, the Church also instituted a liturgical season preparatory to this feast. Originally the name *Advent* was not given to this season. "Adventus Domini" was the name given to Christmas itself. Thus the Christmas hymns of St. Ambrose bear the title "De Adventu Domini" and in the old sacramentaries [3] the Sundays of Advent are called "Dominicae ante Adventum Domini". What is now the first Sunday of Advent was then called "Dominica quarta ante Adventum Domini". Since the beginning of the twelfth century the name Advent for the season preparatory to Christmas has been in general use.

The earliest traces of a liturgical season preparatory to Christmas we find in Spain. Canon 4 of the Council of Saragossa, held against the Priscillianists in 380, prescribes that during the twenty-one days from 17 December to 6 January every one must go to church daily etc.: "Viginti et uno die a XVI kal. Januarii usque in diem Epiphaniae quae est VIII Idus Januarii continuis diebus nulli liceat de ecclesia se absentare, nec latere in domibus, nec secedere in villam, nec montes petere, nec nudis pedibus incedere, sed concurrere in ecclesiam." [4] This seems to indicate that in Spain, as in the Greek Church, 6 January was celebrated at that time as the feast of Christ's Nativity, especially since no mention is made of 25 December. That a liturgical season preparatory to Christmas was observed in some churches of Italy during the middle of the fifth century is manifest from the so-called *Rotulus* (roll) of Ravenna, which is a collection of prayers all of which seem to have been expressly composed for the season preparatory to Christmas. This roll dates back at least to the middle of the fifth century. Abbot Cabrol [5] thinks that most probably it was written by St. Peter Chrysologus in the first half of the fifth century. In Gaul the season of Advent dates back to the second half of the fifth century. St. Gregory

[3] Originally the various parts of Mass were not collected in one book. The prayers and chants which were recited by the celebrant alone were contained in a book called *Sacramentarium*. It owes its name to the fact that, besides those parts of Mass that belong to the celebrant, it also contained the prayers used in the administration of most of the other sacraments and at various other liturgical functions.

[4] Mansi: III, 634.

[5] *Revue Bénédictine*, Oct. 1906.

of Tours[6] writes that St. Perpetuus, his predecessor in the archiepiscopal see of Tours (460-490), prescribed three days of fast each week from the feast of St. Martin (11 November) till Christmas: "Hic instituit jejunia . . . quod hodieque apud nos tenetur scriptum, quorum ordo hic est: A depositione domni Martini usque Natale Domini terna in septimana jejunia." About a hundred years later, in 581, the first Council of Mâçon decreed: "Ut a feria S. Martini usque ad natale Domini, secunda, quarta et sexta diebus jejunetur et sacrificia quadragesimali debeant ordine celebrari."[7] In Rome itself we find no indication of a liturgical season preparatory to Christmas before Pope Gregory I (d. 604), whose series of homilies begins with a sermon for the second Sunday of Advent. Pope Leo I (d. 461), who wrote a few sermons on the fast of the tenth month, (Ember days of December), and St. Benedict (d. 543), who devotes a chapter of his rule to the observance of Lent and makes other references to the liturgical year, are silent about Advent. In the seventh century the observance of Advent became general in the Latin Church.

The duration of Advent was not always and everywhere the same. We have seen that the Council of Saragossa, which makes the earliest mention of a liturgical season before Christ's Nativity, speaks of only twenty-one days. Likewise the oldest sacramentaries contain only two or three Masses for Advent. These Masses may have been repeated several times, as Mabillon suggests, or Advent may at one time and at certain places have lasted only two or three weeks, as Abbot Cabrol[8] believes. The lectionaries of Rome, Capua, and Naples, all of which are very old, have lessons for four Sundays in Advent. Similarly the homiliarium of St. Bede contains sermons for four Sundays in Advent. On the other hand the Gelasian sacramentary,[9] the homiliarium of Paul the Deacon (d. 799), and that of St. Germain (d. 596), the *Liber comitis*,[10] the Gre-

[6] *Historia Francorum*, Book X, chap. 31, and De jejuniis: Migne, *Patr. Lat.*, LXXI, 566.

[7] Mansi: IX, 933.

[8] *Dict. d'Archéologie chrét. et de Liturgie*, I, 3225.

[9] Of the seventh century. It is of Roman origin.

[10] *Liber comitis*, or *Liber comicus*, or simply *Comes*, is a liturgical book of the Mozarabic rite, dating back to the seventh century. It contains the lessons of Mass for the whole year together with highly interesting rubrics. It was published by Dom Morin in *Anecdota Maredsolana*, vol. I (Maredsous, 1893).

gorian Sacramentary edited by Menard, the Sacramentary of Gellone,[11] the Pontifical of Archbishop Egbert of York (d. 766), and a number of manuscripts published by Martene[12] assign five Sundays to Advent. In Tours, as was mentioned above, Advent began on the feast of St. Martin (11 November) and comprised six Sundays. The same practice was observed in the Ambrosian and the Mozarabic rite.[13] Since the first years of the eighth century the Greek Church begins fast and abstinence on 14 November, on which date she celebrates the feast of St. Philip; but the liturgical Advent starts only on the second Sunday before Christmas. Ever since the thirteenth century the whole Latin Church has four Sundays in Advent with the exception of the archdiocese of Milan, which still follows the Ambrosian rite and begins its Advent on the feast of St. Martin. In the rest of the Latin Church Advent always begins on the Sunday nearest to the feast of St. Andrew (30 November), that is, on the Sunday which falls between 27 November and 3 December. The statement sometimes made that there is a symbolism in the *four* weeks of Advent and the *four* thousand years of yearning for the promised Messiah cannot be reconciled with the divergence in the duration of Advent, and there is no liturgical text either in the Mass or the Office of Advent to support it.

As there was a difference in the duration of Advent in various places and times, so there was also a difference in its observance. In most of the ancient churches of Gaul and in several other churches Advent was a season of penance and mortification, of fast and abstinence similar to the season of Lent. Beginning the day after the feast of St. Martin, it extended over a period of approximately forty days and was

[11] Of the eighth century. It is of uncertain origin and received its name from the Benedictine Abbey Gellone in France where it was preserved until the suppression of that monastery in 1783. It is at present in the Bibliothèque Nationale of Paris. Only fragments of it have been published.

[12] Martene: *De antiquae ecclesiae ritibus,* vol. III, p. 26 sq.

[13] The Mozarabic rite was followed by the Christian Visigoths and the Spanish Christians since the sixth century. In the eleventh century it was suppressed by Popes Alexander II and Gregory VII and superseded by the Roman liturgy. In the beginning of the sixteenth century Cardinal Ximenes restored it in one of the chapels of his cathedral at Toledo with the approval of Pope Julius the II. In this chapel the Mozarabic rite is observed to the present day. There is also a chapel in the cathedral of Salamanca where on certain solemnities the liturgical functions are still carried out according to this rite.

known as the winter quadragesima or the quadragesima of St. Martin. In some churches the statues and images were veiled, as during Passiontide; black vestments [14] and ornaments were used at Tours, at Laon, and at Monte Cassino during the time of Abbot Oderisius (d. 1105).[15] Originally, however, Advent did not have this penitential character. This is manifest from the decree of the Council of Saragossa and from the *Rotula* of Ravenna of which mention was made above. Nor has this penitential character penetrated into the present-day liturgy of Advent, which, as to its main outlines, was formed in the seventh or, at latest, in the ninth century. The spirit of joyful expectation predominates in the liturgy of Advent, though the joy of Advent is mildly tempered by such interior penance as is required to put the soul in the proper disposition for the coming of the "Desired of Nations"; hence also the violet vestments and the omission of the *Gloria*.[16] But the joyous Alleluia remains in Mass and is added to nearly every antiphon of the Office on the four Sundays in Advent. The words "carnis maceratio, continentia, jejunium, abstinentia," which recur in almost every oration during Lent, have never gained entrance into the liturgy of Advent. Only the lessons of the second nocturn on the first, the third, and the fourth Sunday of Advent speak of fast, but those sermons of Pope St. Leo were originally held on the Emberdays of December, at a time when the season of Advent was still unknown in Rome. It is true, the liturgy of Advent exhorts us to do penance, but it is the penance which St. John the Baptist preached, the Greek *metanoia,* which consists in a change of the inner man, not in external mortification. The only external penitential practice that was universal and extended over many centuries was the interdiction of nuptials, as a rule only of solemn nuptials, during Advent. The Council of Trent forbade the solemn celebration of nuptials from the first Sunday of Advent till Epiphany

[14] It must be remembered that violet as a liturgical color symbolizing penance did not come into use till after the thirteenth century. Before that time the black color was used not only in Masses for the Dead and on Good Friday but also whenever the violet color is used today. (See Innocent III: *De sacro altaris mysterio,* I, 65.)

[15] See Martene: *De ant. eccl. rit.,* vol. III, p. 28 sq., and vol. IV, p. 86 sq.

[16] The Gloria was not suppressed in the Masses of Advent until the twelfth century.

inclusive. The new Code, Canon 1108, states expressly that Matrimony may be contracted at any time, but forbids the solemn nuptial blessing from the first Sunday in Advent till Christmas inclusive, without special permission of the Ordinary.

During Advent the Church puts forth all the majestic grandeur, all the spiritual richness, all the soul-stirring pathos of its wonderful liturgy. The purport of the liturgy of Advent is, of course, to commemorate the immense longing of the world for the promised Messiah and to prepare us for the worthy celebration of Christmas by awakening in us the sentiments which animated the patriarchs, prophets and all the just of the Old Testament.[17] But this is not all. The Church not only commemorates the yearning for the Messiah which found its fulfilment in the birth of Christ. Her whole liturgy of Advent reechoes a burning desire for a new coming of the Saviour each recurring Christmas day, a coming which permits us to share in all the graces of the first coming. This new coming of the Saviour consists in making more intimate and more effective the indwelling of God in our souls, who came to us first at our Baptism. During Advent the Church fills us with a desire for a more intimate union between our soul and God which is to find its completion on Christmas Day. By thus effecting our intimate union with God, the Church also prepares us for the final coming of Christ as our Judge.[18] It is this threefold coming of Christ which the Church unfolds in her liturgy during Advent: 1. His coming in the plenitude of time when He was born of the Virgin Mary; 2. His coming into our souls by an increase of the indwelling of God in us; 3. His final coming as our Judge.

With Isaias, the great Evangelist of the Old Testament, as St. Jerome calls him, the Church exultantly proclaims the splendor and glory of the approaching time of salvation. His inspired prophecies concerning the Messiah who is to come, form the daily Scripture readings of the Office; his enthusiastic aspirations and impassioned cries of hopeful yearning re-

[17] On the second Sunday before Christmas the Greek Church celebrates the feast of the holy patriarchs, especially Abraham, Isaac and Jacob, and on the Sunday before Christmas, the feast of all the just of the Old Testament.

[18] The Gospel of the first Sunday in Advent speaks of Christ's final coming at the end of the world.

sound in the responses, antiphons, graduals and versicles. On 17 December, the Church starts an octave of special preparation for Christmas, during which she lets the world's longing for the Redeemer reverberate in the seven majestic O Antiphons,[19] and finally from 21 December she counts in her holy impatience the days and hours till His arrival.[20] Along with the prophet Isaias it is especially St. John the Baptist and, above all, the Virgin Mother Mary who hold the places of honor in the liturgy of Advent. The Gospels of three out of the four Sundays of Advent are entirely taken up with the mission of the Precursor of the Lord, and repeatedly his earnest appeal to prepare the way of the Lord resounds through the liturgy of Advent. And thus it should be. He was the last and greatest prophet of the coming Messiah and, when still in his cradle, he was greeted with the prophetic words of his father Zachary: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways." But, above all, it is the amiable Virgin Mary with whom the liturgy of Advent wishes us to await the birth of her Divine Son. Chaste and humble, the Virgin accepts the angelic message, receives the heavenly seed in her virginal womb and with interior joy and silent contemplation she looks forth to the birth of her Divine Child. Several times each day the Church chants the tenderly beautiful *Alma Redemptoris Mater,* and there is scarcely a Mass or a canonical hour which does not recall the mystery of the virginal conception and birth of Christ. It is worth noting that the first mention of the now most popular "Hail Mary" is found in the Offertory of the fourth Sunday in Advent. The happy blending of the greeting of Gabriel with the greeting of Elizabeth so deeply impressed our Christian forefathers that since the beginning of the tenth century they began to use the formula of this offertory as a general prayer in honor of the Virgin Mary.

[19] The seven *great* antiphons, generally called "O Antiphons", because each begins with the exclamation "O" prefixed to a different title of Christ, date back at least to the eighth century. They were known to Amalarius (d. about 850), who comments on them in his *De Ordine Antiphonarii* and says that he found them also in the Antiphonaries of Rome and of Metz.

[20] Antiphon at *Benedictus* on 21 December: "Nolite timere, quinta enim die veniet ad vos Dominus noster". At *Benedictus* two days before Christmas: "Ecce completa sunt omnia", etc. On the Vigil of Christmas she constantly repeats: "Hodie scietis quia veniet Dominus et mane videbitis gloriam ejus".

The second part of our present "Hail Mary," i. e.: "Holy Mary, Mother of God," etc. is an addition of the sixteenth century.[21] In Spain the feast of the Annunciation which has such a close relation to Advent, was at one time celebrated on 18 December. If the feast of the Annunciation is not celebrated in Advent, it is for logical reasons which require this feast to be celebrated nine months before Christmas. In some places the now suppressed *Expectatio Partus* on 18 December was substituted for the Advent celebration of the Annunciation. The Masses for these two feasts are almost identical. The feast of the Immaculate Conception on 8 December owes its date to the feast of the Nativity of the Blessed Virgin, nine months after her Immaculate Conception.

The Sundays of Advent are privileged Sundays. The first is a privileged Sunday of the first class, that is, its liturgical celebration is never impeded by any other feast that may fall on the same day. The other three Sundays are privileged Sundays of the second class, that is, their liturgical celebration is impeded only by feasts of the first class. The Vigil of Christmas is also a privileged day of the first class. It is a day of fast and abstinence. The liturgical color on the Sundays and ferials as well as on the Vigil of Christmas is violet, but on the third, or *Gaudete* Sunday, the violet color may be replaced by the rose color (*color rosaceus*), as on *Laetare* Sunday in Lent. In the Office the suffrages of the saints are omitted throughout Advent. Not only are the great O Antiphons chanted *ritu duplici* at the Magnificat from 17 December to 23 December, but these ferial days are also the only ones, besides those of the Holy Week, on which all antiphons at Lauds are proper. This arrangement dates back to the eighth century.

At the present time the Church begins her liturgical year with the first Sunday of Advent. Christ being everything to the Church and the Church with everything that is in it originating with Christ, it is certainly most proper that the Church starts the year with the season preparatory to His arrival on earth. Advent, moreover, symbolizes the time before Christ; hence, in some sense, the first Sunday of Advent repre-

[21] This Offertory was most probably compiled by Pope Gregory the Great (d. 604).

sents the beginning of the world. The custom of beginning the year with Advent originated as soon as the season of Advent was instituted. But it did not become general until much later. Before the season of Advent was established, many churches began the year with Christmas. Others followed the ancient Roman Calendar, which began the year on the reputed vernal equinox, 25 March, especially since 25 March was considered the day on which Christ was conceived by the Virgin Mary. Traces of this custom are still found in the old designation of the Ember Days which were called "jejunium mensis primi" (March) "mensis quarti" (June) "mensis septimi" (September) "mensis decimi" (December). The names of the last four months of the civil year: September, October, November, December, derived from the Latin numerals for seven, eight, nine, ten, are remnants of the same custom.

MICHAEL OTT, O.S.B.

St. Paul, Minnesota.

THE RED POPE.

A DREAM of my boyhood had just come true. I had spent Christmas in Rome and had celebrated my Christmas Mass at the Tomb of the Apostles, in the crypt under the high altar at St. Peter's. Fourteen days before, I had left New York in company with my Superior General, who was returning from a visitation in Australia and the Orient and was on his way to Rome to submit his report to the Cardinal Prefect of Propaganda. Although the Sacred Congregation was transacting no official business during these few days immediately following the festival, the Cardinal had granted us an audience and we were requested to present ourselves next evening at his private suite in the Propaganda Palace on the Piazza di Spagna.

The Propaganda building, like most of the offices of the Roman Congregations, is in the middle of the business district of the city, and a considerable distance from the Vatican. It is a large though unpretentious brick-and-stone structure fronting on a wide street, exceptionally wide for Rome, called the Piazza di Spagna. In the center of the street there is a magnificent marble column surmounted by a statue of the

Immaculate Conception and at the rear is the old College of Propaganda, that famous university where every nation on the earth is represented among its students preparing for the priesthood.

The halls of the offices were deserted when we arrived, though at ordinary times you will meet there a queue of bishops, vicars, prefects, missionaries, of every hue and size, and every imaginable style of beard known to the ancient or modern world. They are either waiting for an audience with the Cardinal Prefect or other officials, or arranging for the transaction of some business which affects the spiritual welfare of peoples at the ends of the earth. But this evening we were alone.

The hall was as unpretentious as the outside. The floor was merely dark travertine, but close inspection showed that the walls were hung with engravings and paintings that would rejoice the heart of a collector of antiques. The porter pointed to a wide stone staircase and, with some directions about turning right and left a few times, left us to our own devices. There were no elevators, no liveried guides, none of the evidences of ceremony that we are accustomed to associate with important places and which one actually encounters elsewhere in Rome. Propaganda is a plain, matter-of-fact institution, dealing with hard, concrete business, and seems to have little time for ceremony. We had no idea where the stairs might lead us except that very probably if we kept going long enough we would find the Cardinal's rooms somewhere. But the porter had done his business more efficiently than we imagined. He had sent word ahead of us and when we reached what seemed to be the fourth or fifth landing, though actually the third, a slightly-built priest, with a kind, smiling, ascetic-looking countenance, and dressed in the habit of a Redemptorist, was waiting for us. We knew he expected us by his smiling face and the words of welcome he almost shouted at us in excellent English from the top of the stairs. Apparently visiting the Cardinal Prefect of Propaganda was to be a far less formal affair than I had anticipated. In a moment we were shaking hands with Father Drehmanns, the Cardinal's private secretary. Up one corridor and down another, through halls and alcoves and doors and arches he led us until we

found ourselves in another hall before a large door covered with heavy sound-proof material. It was the entrance to the Cardinal's suite where, in the quiet hours, he thinks out the policies and solves problems affecting the interests of the Church throughout a jurisdiction wider and more involved than that of the head of any other Congregation, excepting the Pope himself.

When the saintly Cardinal Serafini died in 1918, Benedict XV called William Cardinal Van Rossum to guide the policies of the Church's foreign missions through a period of reconstruction. The war that had just ended had left the mission fields, especially in Asia, with a grave dearth of missionaries and funds. Thousands of French priests had been drafted from the missions by their government, and up to that time France had borne the greatest part of the missions' burdens. It was a difficult office to which the new Perfect of Propaganda was called. But the marvelous advance that missionary organization has made during the past ten years is sufficient proof of the wisdom of the Pope's choice and of the outstanding ability of the new Prefect to cope with so immense a responsibility.

Cardinal Van Rossum came into office as the twenty-seventh in a long line that stretches back over a period of three hundred years to the day early in 1622 when Gregory XV established the Congregation to propagate the Faith throughout the vast new world that the great Catholic explorers had opened up during the previous century. Columbus had discovered America for Spain; DaGama had rounded South Africa and planted the Portuguese flag in the East Indies, and Magellan had reached the Pacific from the west and won the Philippines for the Spanish crown. Here was an immense world to be won for Christ and to replace in the Church the peoples that had been torn away by Protestantism.

Since then Propaganda has been carrying on its work over the greater part of the world. For a time, after Protestantism had shattered many strongholds of the Faith in Europe, the jurisdiction of Propaganda extended over the greater part of northern Europe, including England and Ireland. Gradually these countries were transferred to other Congregations, but Propaganda still rules thirty-two episcopal sees and vicari-

ates in Europe. The United States ceased to belong to its jurisdiction only in 1908, but it still continues to exercise its authority over fifty-four sees in North and South America. It has complete control in Africa, Australia and the South Seas and in Asia, except for the Philippine Islands and a few dioceses in British India and China still under the jurisdiction of the Patriarch of Goa by an old-standing privilege. Thus, if we except western Europe and the United States, the greater part of the world, practically, is subject to the Congregation of Propaganda.

The scope of its jurisdiction includes every branch of ecclesiastical government for those territories committed to it, with the exceptions only that it must refer all questions of faith to the Holy Office, of which the Pope is Prefect, all matters regarding Matrimony to the Congregation of the Sacraments, and all questions of ceremonial to the Congregation of Rites. Apart from these, the jurisdiction of Propaganda is supreme in its own territory. It appoints patriarchs, archbishops, bishops, vicars and prefects apostolic. It divides dioceses, establishes new missions, transfers them from one society or bishop to another. It controls all the ecclesiastical property in Propaganda countries, makes adjustments of temporal goods as between dioceses and societies; it regulates the observance of feasts and fasts and grants dispensations from the general laws when necessary. It has charge of all affairs relative to religious orders working as missionaries. It deals with ordinary diplomatic matters and relations with civil governments of countries where it has jurisdiction. Its authorization is necessary for the establishment of missionary societies, seminaries or Catholic universities in its territory. It examines and approves their charters and constitutions and no change can be made without its sanction. It regulates and watches over their discipline and progress. In fine, anything and everything that has to do with preaching the Gospel in missionary countries comes within the scope of Propaganda.

Within its immediate jurisdiction there are 425 ordinaries, including patriarchs, archbishops, bishops, vicars and prefects apostolic, more than one-third of all the Catholic bishops of the world. There are over 12,000 priests and some 14,000,000 Catholics. But when we contrast these fourteen million with

the thousand million people living in paganism in the territory entrusted to Propaganda we get some idea of the magnitude of the responsibility of the Cardinal Prefect of Propaganda and of the effort the Church must yet put forth to fulfill the command of Christ to teach all nations.

It was into such a responsibility that Cardinal Van Rossum came as Prefect of Propaganda. Unlike his predecessors, he is not, as we might infer from his name, an Italian. He was born in Holland, 3 September, 1854, and is a member of the Redemptorist Order. The Cardinal received his first appointment—that of consultor to the Holy Office—from Leo XIII in 1896. The previous year he had come from Holland to Rome as a professor in the new house of higher studies just then established by his Order. During the period immediately following he published a number of works, the best known being his book on the Sacrament of Orders. But his greatest service to Theology was rendered in connexion with the Modernist heresy that was engaging the attention of the Holy Office during the first years of the pontificate of Pius X. In 1904 Pius appointed him as a member of the Commission then engaged in drafting the new Code of Canon Law. He was made a Cardinal in 1911, appointed Legate to the Eucharistic Congress at Vienna in 1912, President of the Biblical Commission in 1914, Grand Penitentiary in 1915, and Prefect of Propaganda in 1918.

We had reached the anteroom of the private suites of this remarkable man, whose brilliancy of mind and piety of life make him one of the best known figures in Rome. Father Drehmanns pushed the door open and we entered the reception room. There were many evidences of the missions, particularly mission magazines from every corner of the world, arranged on the table and shelves. The room was in contrast with the coldness and severity of the corridors outside. Though not rich, it was delightfully simple and artistic in its furnishings. The Cardinal was engaged for the moment, so we had an opportunity of becoming better acquainted with his genial secretary. Like Cardinal Van Rossum, he is a Redemptorist and is really much more to His Eminence than a private secretary. He seems to be his close confidant and friend, though a considerably younger man.

A dignified-looking ecclesiastic came down the hallway. He wore a pointed beard and his face was tanned and worn, but his eyes had that look of calm power that one sees sometimes in idealized pictures of St. Francis Xavier. "A bishop from Africa," whispered Father Drehmanns. He greeted us cordially and passed out.

When we turned round, the Cardinal was standing at the end of the corridor in the direction the bishop had just come from, and Father Drehmanns beckoned us to follow. I had a vague sense of chandeliers with prisms sparkling in the electric light, of fine old paintings, red carpets and gold lacquer furniture, but any details failed to record themselves clearly on my mind. I was too fascinated by the thought of meeting this man who wielded greater spiritual and moral power than any ruler on earth, except the Vicar of Christ himself. He made a striking picture, standing dressed all in severe black, his tall figure framed against an archway, his white hair fringing a little black cap, and his fine strong white face, like chiseled marble, smiling benignly on us as we approached. We knelt to kiss his ring and then, with a word of welcome, he motioned us to be seated.

We were in his private sitting-room. The Cardinal sat on a small lounge, such as one might see in any ordinary sitting-room. We—Father Drehmanns, the Superior General, and myself—sat before him on lacquered chairs that one sees so commonly in Rome. At first I felt a little uncomfortable in such unaccustomed surroundings, but the entire lack of formality about His Eminence and his manifest kindness and urbanity of manner made us feel at ease. Indeed I have often found it a great deal harder to speak with men of less dignity and importance than the Cardinal Prefect of Propaganda.

The Cardinal carries on his audience for the most part in Latin. He knows English and most other European languages. In fact, he is said to be one of the best linguists in Rome—no mean reputation where every official of standing speaks at least three or four languages fluently. But, next to his native Dutch, he feels most at home in Latin and he speaks it with extraordinary fluency. But there are times when even Latin can not convey the shades of meaning he wishes to express, and then his native accents will break

through a phrase of Ciceronian perfection. He smiles and Father Drehmanns, as interpreter, comes to the assistance of his bewildered listeners. When the Cardinal reaches this point, he continues in Dutch. His subject becomes so interesting to him that only his native language can express the rapidity of his thoughts. Then the conversation becomes three-cornered, Father Drehmanns acting as interpreter.

The Superior General naturally had many things to say to him and for a time I thought he was giving the Cardinal a great deal of interesting information. It was certainly interesting and fascinating to me. There was some question of a boundary to be settled and there were some other matters to be discussed concerning a remote corner of a remote mission in the heart of China. Suddenly His Eminence shot a remark, followed by a question which clearly showed a remarkable grasp of a situation that I thought must have been entirely new to him. Here, I thought, was a man who knew his field. He had never seen China and did all of his thinking in this room we were sitting in; yet he seemed to know every turn of a river and the position of little towns on its banks scarcely big enough to be marked on an ordinary map. But he was satisfied, kind, always encouraging, anxious to hear more, and when he was very pleased he punctuated the conversation with "Optime", which you may translate into English as "Fine". When he was asked for a favor or a decision that he wanted to think over, he merely answered "Videbimus", which meant "We shall see". When a difficulty was propounded, he invariably remarked "Deus providebit," which means "God will provide". These, I think, must be the keynotes of the Cardinal's life and his success—optimism, prudence, and trust in Providence.

During all this time Father Drehmanns was working hard, for he was interpreting while His Eminence spoke on in Dutch. But I sat silent fascinated by the Cardinal. His face was always placid and conveyed the idea of power and peace. He looked like a man that nothing could disturb, a man who would face every situation with "Deus providebit" on his lips. His chin, rather short, projected a little, his lips were firm and his hair had in it the snowy whiteness of his seventy-four winters.

Then the thought of the "Red Pope" suddenly flashed

across my mind. This is the title that the Prefect of Propaganda gets in Rome because of the magnitude of his jurisdiction, second only to that of the Holy Father, and because a Cardinal is accustomed to dress in red in contrast to the Holy Father who dresses in pure white. But except for the glint of the amethyst in his ring and pectoral cross, when it caught the light, there was no purple about Cardinal Van Rossum. As a Redemptorist he retains the dress peculiar to prelates of his Order, and except on great ceremonial occasions dresses in somber black, which is all the more striking when one expects to find the Cardinal's red.

Cardinal Van Rossum has completed ten years as Prefect of Propaganda. During that time twenty-one new missionary institutes of men and women have been established under his direction; one hundred and seventy-four new missions—dioceses, vicariates, and prefectures apostolic—have been erected, and he has added no less than one hundred and twenty-two bishops to the hierarchy. But his greatest service to the organization of the Church has been the creation of five new apostolic delegations which share in the work of government and greatly assist bishops and missionaries in distant places. These delegates have very wide powers and can deal immediately with most of the ordinary problems that are presented to them. Important matters they refer to Propaganda. In this way an exceedingly close link is maintained between the Holy See and the most remote peoples. When Cardinal Van Rossum became Prefect the only countries under Propaganda that had Apostolic Delegations were Greece, Australia, and India. Since then the Delegations of Japan, Albania, China, Indo-China, and Africa have been added, making in all eight Apostolic Delegates through whom the immense legislative, disciplinary and judicial power of Propaganda is exercised. Of these Delegates, five are Italians, one is Dutch, and one American, namely, Archbishop Mooney, the Apostolic Delegate for India. The Greek delegation is vacant.

The wisdom of appointing a majority of Italian delegates to countries where the missions are entrusted to bishops and priests of various nationalities can be easily grasped by anyone familiar with the outlook of the average Italian ecclesiastic that one meets in the Roman offices. It would be difficult

to find anywhere more courteous, humble, and at the same time more dignified men. They are apparently free from the national prejudices that unfortunately we find quite frequently among men in high places in other parts of the world. Dealing kindly and fairly with all peoples has become for them a long-standing tradition—a part of their character. Other races may produce such men, but they are rather an exception. In Rome they seem to be the rule. As representatives of the Vatican they are, moreover, less likely to arouse national prejudices. We take it as the most natural thing that prelates of Italian birth should represent to the world the See that St. Peter established in Italy for all time. The appointment of men with so truly Catholic an outlook is especially important in countries like China, Indo-China and Japan, where bishops, and priests of as many as fourteen or fifteen different nationalities are the actual workers in the missions. The splendid success that has marked the work of all these new delegates and the coördination of effort they have effected in so short a time is sufficient proof of the wisdom of Propaganda and its Cardinal Prefect.

The Cardinal is assisted in the ordinary routine of the Propaganda offices by the Secretary of the Congregation, Archbishop Marchetti-Selvaggiani, the Assistant Secretary, Monsignor Pecorari, and thirty-five other officials and heads of departments. The Congregation proper over which His Eminence presides consists of tweny-one Cardinals, and twenty-eight consultors. They do not all reside in Rome but those who do, meet twice a month to decide more important questions that the Cardinal Prefect may submit to them. These matters are duly reported to the Holy Father, with whom the Cardinal or the Secretary has frequent conferences, and these conferences are by no means mere formalities. I have heard Archbishop Marchetti tell with what keen interest the Holy Father follows every new development, even in the most distant fields, and how astonishingly accurate is his information on every detail. This is all the more remarkable when we remember that he is in similar close touch with each of the other ten Congregations.

Cardinal Van Rossum is an untiring worker and his tasks are by no means confined to the Congregation of which he is

Prefect. He is President of the Biblical Commission, to which he was appointed by Pius X after the death of Cardinal Rampolla. He is a member of five other Congregations, namely, the Holy Office, the Congregation for affairs of the Oriental Church, the Congregation for Religious, the Congregation of the Council, and the Congregation for Universities and Seminaries. Besides, he is Cardinal Protector of twenty-eight different religious organizations of priests, sisters and brothers, including such well-known orders as the Oblates, the Cistericans, the Canons Regular of the Holy Cross, and the Redemptoristines.

The Cardinal's day begins at four o'clock. He spends a half-hour in meditation and prayer before Mass and another half-hour in thanksgiving. Before breakfast he finishes the "Small Hours" of the Divine Office. His breakfast is the simple Italian breakfast of toast and coffee and, immediately after, it is his custom to make the Stations of the Cross each day. He is ready to begin his official day's work at seven o'clock, after more than two hours of prayer.

He looks through his mail, scans any important matters in the press that are brought to his attention by his private secretary, and at a quarter to eight receives the Secretary of the Congregation—Archbishop Marchetti. They remain in conference until nine o'clock. The remainder of the forenoon is engaged with meetings of the various Congregations of which the Cardinal is a member, or with work peculiar to questions that are submitted to these Congregations and with which each member must make himself thoroughly conversant.

Thus in the course of his ordinary day's work, His Eminence will be confronted with the questions of far-reaching importance that are submitted to the Holy Office. Many of these are questions of faith and morals that only the Infallible Vicar of Christ himself can finally decide. But the Pope submits them first to the Holy Office so that the best theological minds in Rome may be brought to bear on his decisions.

In the Biblical Commission, of which Cardinal Van Rossum is president, he will be asked to decide matters of Scriptural interpretation, paleography and doctrine in one of the most highly technical fields of theological science. As a member of the Congregation of the Council, questions relating to disci-

pline of the clergy and faithful throughout the world come within his sphere of activity. He must be prepared to give his views on intricate legal questions, dealing, for instance, with pious bequests, benefices, ecclesiastical property; and when national or provincial councils of bishops are held in any country, this Congregation has jurisdiction over them. It directs their activities and examines their decrees. In all these matters the Cardinal, as a member, has to assume his share of a very serious responsibility.

In the Congregation of Religious all questions relating to the well-being, constitutions and spheres of work of religious orders are decided. His position on this Congregation brings His Eminence into close touch with the affairs of more than three hundred religious orders of men and women, in itself a vast wing of the Church's spiritual army.

There is another Congregation of which Cardinal Van Rossum is a member and which brings him into contact with an entirely different set of problems, namely those of the Oriental Church. This Congregation deals with all the questions presented to the Holy See in connexion with the Greek Church, which, though united with Rome, differs in accidentals of ritual and disciplinary observance. Finally as a member of the Congregation for Seminaries and Universities, the Cardinal is called on for his views on important educational questions, discipline, courses of study, regulations, etc., of seminaries and Catholic universities throughout the world. As Cardinal Protector of twenty-eight religious institutions he receives and presents to the proper departments all questions that these societies refer to the Holy See and he is responsible also for safeguarding the interests of these orders committed to his protectorate.

His morning's work in the various Congregations is but a small part of the Cardinal's daily routine. At twelve he finishes his Office, dines at one, and takes the usual little rest or siesta that is part of a man's life in Rome. He signs his letters, two large boxes every day, and at half-past three takes his afternoon walk, practically the only recreation that enters into his busy life. He makes his visit to the Blessed Sacrament, says his Rosary, and at five begins to receive audiences till half past seven. These audiences are given to dignitaries

from all over the world and for the most part deal exclusively with the business of Propaganda. When he has time, he makes another meditation at seven o'clock, then supper and at half past eight he recites evening prayers in common with his household. His crowded day's work is over at nine.

Cardinal Van Rossum has the reputation of being the most traveled of the Roman Cardinals, with the exception, possibly, of Cardinal Vannutelli. In 1923 His Eminence made an extended tour over northern Europe, all of which is still under Propaganda. On that occasion he visited Sweden, Norway, and Iceland, and in Finland he consecrated a new Vicar Apostolic, Msgr. Buckx. There, too, he had the consolation of seeing three Protestant ministers received into the Church. In Denmark he found a remarkable movement toward conversion which has since then fructified marvelously. During his visit the Cardinal made a marked impression. He was received everywhere with distinction, except on one occasion when a Lutheran minister refused to allow him celebrate Mass at the tomb of a martyr, in an ancient Catholic cathedral that had been confiscated in the days of persecution. The discourtesy however caused a veritable storm, even among the Lutheran laity and in the secular press.

Each year when the Congregations adjourn for the summer months, the Cardinal spends his vacation at Karlsbad in Czechoslovakia. He finds the waters there an excellent tonic after his year's work. The latter portion of each summer he spends at Ingenbohl in Switzerland at the Motherhouse of the Holy Cross Sisters for whom he is Cardinal Protector. This year he is visiting Ireland and Iceland. Cardinal Van Rossum has the unique distinction of being the first, if not indeed the only, Roman Cardinal to travel by aeroplane. In 1924 when he was appointed Papal Legate to the Eucharistic Congress, held that year in Holland, he made the trip by 'plane to Amsterdam.

The crowning work of Cardinal Van Rossum's life will be the erection of the new College of Propaganda. The old college founded by Urban VIII in 1627 has long since outlived its usefulness. The need of a new and more efficient institution where missionary aspirants from every land can come to learn at the center of Catholic truth and authority, became

evident to His Eminence soon after he was appointed Prefect. He was instrumental in procuring the site on the Janiculum beside the Vatican, not far from the spot where the great Apostles laid down their lives for Christ. From above their ashes men will go forth until the end of time to preach Him Crucified.

The Holy Father himself blessed the corner-stone of the new Propaganda at the famous replica of the Lourdes grotto in the Vatican gardens. Last May, Cardinal Van Rossum placed the stone in position on its site on the Janiculum. It is not the first time that His Eminence has watched over the erection of a great house for God's glory. When he was rector of the Redemptorist seminary at Witten, more than thirty years ago, he built, with little means at his disposal, a fine new institution and collected there a library that still remains one of the most admired in Holland. This time modern finance has come to his immediate assistance, and an American loan is making the completion of the building possible. But Propaganda must pay the debt and the Cardinal must find the money. He will face this problem, as he always does, with his motto " Deus providebit ".

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St. Columbans, Nebraska.

THE OBLIGATIONS OF BAPTISMAL SPONSORS.

BECAUSE it is a forecast of what is to follow, and for its own beauty and appeal, the subjoined letter, long as it is and though written by one Protestant gentleman, Mr. James R. Hope, to another, is given here.[1]

Dear Gladstone,

Your request that I should be godfather to your boy is one which I most heartily accede to. I must, however, add a condition which I have before required on such occasions—namely, that you should by your will express your intention that this spiritual relationship shall exist in fact as well as name, and should provide that in the event of your death I may have sufficient control over the child's education to enable me (as far as this will do it) to discharge my

[1] Mr. Hope became a Catholic later. It was at his funeral that Newman preached the sermon, " In the World, but not of the World ".

trust. He will be my third godchild in life. One is already gone to realize the pledge which he obtained in baptism; and if the rest get as good an inheritance after they have grown out of my care as, I believe, this one has obtained, who had scarce come under it, I shall give up my account with gladness, and shall wish heartily that my own sponsors had as good a one to present.

Of that deep and kind feeling which has led you to select me, and of association with such a man as Manning in such a charge, I am, I can assure you, very sensible; and I shall pray God heartily that, when the day comes for all men's thoughts to be known, mine may not appear to have been such as to make you marvel that you should ever have held your present opinion of me.

Pray tell Mrs. Gladstone that as her son and yours is to be henceforth called mine also, I shall consider all mere acquaintanceship to have ceased and shall insist, if she will suffer it, upon being numbered among those on whom as relations she has a right at all times to depend. To yourself I cannot say more than I have always said since the time when it pleased God to enable me to appreciate your character and principles, and this it is needless to repeat.

I will come up for the baptism whenever it may be; so when the day is fixed let me know.

Yours ever truly,

JAMES R. HOPE.

I.

Here is conscientious regard for the office and obligations of the baptismal sponsor, and that in a case and in circumstances which would have justified much less concern. "No wonder," as Newman says of Mr. Hope, "that a man thus-minded should gradually have been led on into the Catholic Church." But is he not altogether exceptional? How many are there that give thought to their obligations as godparents? Rather, how few they are who give any thought at all to the matter. The words of the Tridentine Catechism are as applicable to-day as they were at their first publishing more than three and a half centuries ago: "Hoc munus adeo negligenter in Ecclesia tractatur, ut nudum tantum hujus functionis nomen relictum sit; quid autem sancti in eo contineatur, ne suspicari quidem homines videantur." There is negligence in the choice of sponsors; there is lack of due consideration before and during the ceremony itself; and ofter the child is carried home from the font the sponsors are quite satisfied that it is all

over and they have no further duties or responsibilities—very much like pallbearers after a funeral. Thus spiritual rebirth and physical death are put in the same class, and the child, so far as the sponsors are concerned, might as well have died and been buried as born again of water and the Holy Ghost.

Will anyone contend that the only reason for having sponsors was to carry the child to the church and hold it over the font; or in the case of immersion simply to help the catechumen into the water and receive him when he came out? Deaconesses, nurses, attendants, servants discharged duties of this kind; nor do we find historical record of professional "tenentes", "levantes", "susceptores," identical with sponsors, as we most probably should, had the office ever been merely of this physical character. The office may possibly have originated in some such necessity, but the Church, as is her wont, was not slow to endow it with deep spiritual import. Doubtless from the very beginning sponsors rendered these services, as they do still, but only by way of accommodation and of sacramental significance. St. Thomas says explicitly that sponsors are employed to give not bodily aid but spiritual. "Baptizatus non suscipitur a patrino de sacro fonte propter corporalem sed spiritualem imbecillitatem." And so it is that converts, who are entirely able to walk and stand and take care of themselves without assistance, must have sponsors to hold (touch) them while the baptismal water is poured. And writing of the Confirmation sponsor he says, "Licet ille qui confirmatur sit adultus corporaliter, nondum tamen est adultus spiritualiter."

II.

Baptism is the first and most necessary of the sacraments. According to St. Thomas it was the first sacrament instituted by our Lord. It is the only sacrament absolutely necessary for salvation. It is the sacrament of regeneration, a second birth; it is the gateway of the other sacraments; it is divine initiation into the society of the faithful; it is incorporation in Christ—"per ipsum (baptismum) membra Christi . . . efficimur." Because it is all this the Church has decreed that it shall always be administered solemnly, except in danger of death. And for this solemn administration she has prescribed

an elaborate and impressive ceremonial in which the sponsors take a prominent and most important part; at least one sponsor is required *sub gravi* in solemn baptism. "In the Church of Christ the presence of sponsors in baptism has always been considered the principal ceremony." They bring the child to the church, in the child's name they beg admission, in his name they give due answer to the questions of the priest, they pledge and promise Christian living, they hold the child while the cleansing waters are poured over him. Hence the names —"offerentes", "fidejussores", "sponsores", "tenentes", "suscipientes", "levantes", found so commonly in earlier writers. Moreover, so intimate and real in the eyes of the Church is their participation in the workings of the sacrament that a true spiritual relationship is established between them and the one baptized. Wherefore, they have been called godparents, godfather, godmother; and in former days, in Ireland and England, gossips, i.e. God-sibs, God related, related in God. It is a blessed ministry born of the faith and piety of the early Church, dating back to the very days of the Apostles and coming down to us through all the centuries in but slightly varying forms of solemnity and beauty.

It is especially a ministry of spiritual parenthood and sponsorship. From this, its twofold nature, arise its obligations. It is parenthood. In baptism the child is born again—"Unless man be born again of water and the Holy Ghost"; and the godparents have a vital share in the rebirth, so that henceforth before God and the Church they bear to the child a relationship not unlike that of the father and mother in the natural order. "Spiritualis regeneratio quae fit per baptisum assimilatur quodammodo generationi carnali," says St. Thomas; and almost every writer that has touched upon the subject since quotes and accepts these words. Accordingly the expression "pater spiritualis" is common with theologians and canonists in denoting a godfather, with its correlative "filius spiritualis". Indeed long before the time of the Angelic Doctor, St. Dionysius wrote that it seemed good to the Apostles "that the natural parents of the child should entrust him to one learned in divine things, under whom as a spiritual father and guardian of his soul's salvation ('salvationis sanctae susceptore') he should pass the remainder of his life." And

St. Augustine in the sixth century writes, "Ita diligere debet homo eum qui se suscepit ex sacro fonte sicut patrem; quinimmo quanto praestantior est spiritus carne, tanto magis spiritualis pater est a spirituali filio diligendus." "Patrinus" is now, and at least since the Council of Trent has been the ordinary and more precise appellation. "Ii nunc patrini, olim susceptores . . . vocabantur." It is the term used in the Code and in the Roman Ritual.

The word was invented by ecclesiastical writers and seems to emphasize the notion of paternity, when applied to baptismal sponsors. "Patrini ita nuncupantur quia sunt quasi patres spirituales, qui baptizatum de sacro fonte suscipiunt in suam curam." In the chapter "De Patrinis" the Code employs this term exclusively and follows it up with its correlative, "spiritualem filium". The Ritual also has a heading "De Patrinis" in its instruction on baptism in which we read, "Patrini spirituales filios suos etc." And the Council of Trent has this: "Patrinorum praesentia in baptismate ex vetustissima traditione semper tamquam praecipua caeremonia in Ecclesia Christi habita est, ut spiritualis generationis significatio servaretur per patrinos et ipsorum sponsione in tuto religiosa pueri educatio poneretur." The matrimonial impediment arising from spiritual relationship confirms the idea of paternity. And, while the Church in recent years notably limited the forbidden degrees of this relationship, she still continues the impediment between the baptized person and his sponsor—no doubt, because of the likeness to natural parenthood. "A spiritual father is so called from his likeness to a carnal father. Now, a carnal father gives his child three things: being, nourishment and instruction; and consequently a person's spiritual father is so called from one of these three things. Nevertheless he has not a spiritual relationship with him through being his spiritual father, unless he is like a (carnal) father as to generation, which is the way of being", says St. Thomas. Likewise, "the Code of Justinian prohibits marriage between the baptized persons and a sponsor on the ground that nothing can so much call out fatherly affection . . . as a bond of this kind, by means of which, through the action of God, their souls are united to each other."

If any one is inclined to think that too much stress is being laid upon this comparison between carnal and spiritual parenthood; that, after all, the natural parents are the efficient causes of the child and godparents are not, let him ponder these other words of the Angel of the Schools developing the idea: "Just as in carnal generation a person is born of a father and mother, so in spiritual generation a person is born again a son of God as Father and of the Church as Mother. And, while he who confers the sacrament stands in the place of God whose instrument and minister he is, he who raises a baptized person from the sacred font . . . takes the place of the Church (gerit personam Ecclesiae)". And again, "Not only the father, of whose seed the child is born, is related carnally to the child, but also the mother, who provides the matter and in whose womb the child is begotten. So too the godparent who in place of the Church offers and raises the candidate for Baptism contracts spiritual relationship." And "he contracts spiritual relationship not by reason of the instruction it is his duty to give, but on account of the spiritual birth in which he coöperates." And did not the Divine Master Himself in the discourse with Nicodemus insist upon the resemblance between baptismal and natural birth?

It is worthy of note here that natural parents are authors of the human body only, God creating the rational soul of their child. Their sphere of action in generation is altogether corporeal, that of the godparents in regeneration is wholly spiritual; and the life of the spirit is far more perfect than the life of the body. "There are two births," says St. Augustine, "one of the earth, the other of heaven; one of the flesh, the other of the spirit; one of man and woman, the other of God and the Church; the one makes us children of death, the other children of the resurrection; children of the world, and children of God; the one subjects us to original sin, the other frees us from every bond of sin." Father Kuhlman, S.J., has some very striking, forceful words on this subject: "High and lofty as is the work that God has entrusted to man as father and to woman as mother, He Himself is not satisfied with that which is born of woman. . . . The flesh to which mother and father under God give existence cannot look forward to a glorious resurrection, . . . unless into the soul of that

child something more is infused than that which father and mother gave it. . . . The responsibility is upon each father and each mother to see to it that, over and above the life they gave the child, the child also gets that further life which God wants to bestow on it. In the present Christian dispensation baptism is the only means whereby that life can be shared." And the Church has decreed that in the obtaining of this higher life for their child the natural parents shall employ a godfather and godmother, whose participation in the production of this perfect life is certainly more active and immediate than their own part in it. Our Lord did not have, nor did He need sponsors, says St. Thomas, because in His baptism He was not regenerated. " Christus non est baptizatus ut ipse regeneretur, sed ut alios regeneraret."

In sponsorship the godparents are spokesmen and surety for their spiritual ward. For baptism is initiation into the greatest of all societies, the Communion of Saints, and the sponsors stand at the font and solemnly pledge and promise that their godchild will make good, will be a loyal and faithful member of the society. This conception of the office dates back to the first ages of the Church. Tertullian in the second century several times uses the very word " sponsores " in this sense. It or its equivalent has been employed by writers in every succeeding age, especially " fidejussores," sureties. And its use at present is perhaps more common than " godparents ". So strong was this notion of guaranty in the time of Tertullian that he was opposed to the practice of baptizing children except when they were in danger of death, because of the possibility of failure to keep the promises both on the side of the sponsor and of the child. ". . . cunctatio baptismi utilior est; praecipue tamen circa parvulos. Quid enim necesse est sponsores etiam periculo ingeri? quia et ipsi per mortalitatem destituere promissiones suas possunt, et proventu malae indolis falli." St. Gregory Nazianzen is the only Father that favored delay in the baptism of children and for a similar reason. He said that baptism is a covenant with God to live a new and holy life, and he wanted the child to speak for himself; but curiously enough he considered three years old sufficient for this purpose. There was also a Bishop Boniface in St. Augustine's day who seemed to have some scruples over the promise and profession

of faith made by the godparents in the baptism of children; he imagined it sounded untruthful, and he proposed "difficilliman sane quaestionem . . . ea videlicet intentione qua soles vehementer cavere mendacium" to the illustrious Bishop of Hippo for a solution.

The answer he received was: there are many things in the language and liturgy of the Church that look or sound like falsehoods, but are true, nevertheless, and worth-while and significant. And the Saint winds up his letter to Boniface: "saluberrimae consuetudinis reddidi quam potui rationem"—the protestations of the sponsors in baptism being the most wholesome custom. St. Thomas says: "Patrinus pro puero respondens promittit se operam daturum ad hoc quod puer credat"; and Cuniliati (the Gury of the eighteenth century): "Patrinus, qui est quidam comminister in baptismate solemni, significat sponsorem spondentem se de baptizato curam habiturum et se pro eo fidejubere."

III.

There are two articles in the Summa on baptismal sponsors. The conclusion of the first is: "Requiritur quod aliquis suscipiat baptizatum de sacro fonte, quasi in suam instructionem et tutelam"; and of the second; "Ille qui suscipit aliquem de sacro fonte assumit sibi officium paedagogi, et ideo obligatur ad habendam curam de ipso si necessitas immineret." Let us not overlook this word "suscipit," and "susceptores," which the theologians use so often in this connexion. The Ritual also has it: "Susceptores qui infantem de sacro fonte suscipiant;" and the Code says that Patrini "ex suscepto munere . . . spoponderunt." The term implies a voluntary acceptance of the godchild and his care. We read in Suarez: "*Susceptor* convenienter ut fidejussor adhibetur quo Ecclesia securior sit de fide hominis regenerati"; and, "Munus hujus *susceptoris* praecipuum est ut puerum baptizatum de manu baptizantis veluti sub tutela et cura sua *suscipiat* . . . Non oportet autem hanc *susceptionem* solum materialiter intelligere seu corporaliter, sed potissimum intelligenda est moraliter, quia sub cura sua alterum suscipiat, quamvis necessarius etiam sit aliquis corporalis contactus quo munus illud exterius exerceatur et significetur ipsa moralis *susceptio* et *obligatio;* et ideo solet hic

susceptor vocari fidejussor, quia *suscipiendo* baptizatum virtualiter fidejubet et promittit se habiturum curam salutis spiritualis illius."

And look at the array of questions addressed to the child and answered by the sponsor: N—, What dost thou ask of the Church of God? What doth faith bring thee? Dost thou renounce Satan? And all his works? And all his pomps? Dost thou believe in God, the Father Almighty, Creator of heaven and earth? Dost thou believe in Jesus Christ, His only Son, our Lord, who was born, and who suffered for us? Dost thou also believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting? N—, Wilt thou be baptized?—Does it not seem futile, ridiculous to put such questions to an infant? True, it is the faith and hope of the Church that substantiates this faith and these promises of the child. But it is true too that this faith is present in private Baptism administered without a sponsor. Why then has the Church for centuries insisted *sub gravi* on solemn baptism of children and the employment of sponsors? And why has she likewise for centuries, certainly for over fifteen hundred years, placed these same questions and demanded their answers?

Be it remembered that the child is forever bound by the obligations of these professions and promises which the sponsor makes for him—" ad quam (fidem) obligatur per alium." He cannot, after he has attained the use of reason, refuse to accept them. " Si quis dixerit hujusmodi parvuli, cum adoleverint, interrogandos esse, an ratum habere velint quod patrini eorum nomine dum baptizarentur, polliciti sunt, et ubi se nolle responderint, suo esse arbitrio relinquendos, nec alia interim poena ad Christianam vitam cogendos, nisi ut ab Eucharistiae aliorumque sacramentorum perceptione arceantur donec resipiscant, anathema sit." And though St. Thomas says, " There is nothing unfitting in a person being bound by another in things necessary for salvation ", nevertheless it certainly does seem fitting that those who had so large a share in the child's contracting of these obligations should also be bound, in some measure at least, to help him live up to them.

In establishing the parenthood and sponsorship of those who stand for the child in baptism it is perhaps sufficiently

shown that the office begets obligations. Of their very nature parenthood and sponsorship carry with them responsibilities and duties. Canon 769 of the Code sums up all the teaching of the Fathers, Doctors, theologians and canonists on the subject and expresses the mind and wish of the Church, as already expressed in almost the very same words by the Catechism of Trent and by Benedict XIV: "Patrinorum est, ex suscepto munere, spiritualem filium perpetuo sibi commendatum habere, atque in iis quae ad Christianae vitae institutionem spectant, curare diligenter ut ille talem in tota vita se praebeat, qualem futurum esse solemni caeremonia spoponderunt." It is worth while, and interesting too, to set down here the words of the Catechism: "Hoc igitur universe susceptores semper cogitent, se hac potissimum lege obstrictos esse, ut spirituales filios perpetuo commendatos habeant, atque in iis, quae ad Christianae vitae institutionem spectant, curent diligenter, ut illi tales se in omni vita praebeant, quales eos futuros esse solemni caeremonia spoponderunt." Plainly the Code has adopted not only the discipline but also the words of Trent, as did Benedict XIV in his two decrees cited as sources of the Canon. We translate the Canon: "It is the duty of godparents from the assumption of the office, to consider their spiritual child as perpetually in their keeping, and, in those things which tend to the formation of a Christian life, diligently see to his proving himself throughout life that which they in solemn ceremony pledged he would be."

Because this Canon is the very soul of this article we give it special attention:—"ex suscepto munere," from the very fact of accepting the office. They should not have accepted the office if they did not intend to accept its obligations, "unusquisque obligatur ad exsequendum officium quod accipit"; "sibi commendatum", their spiritual child now in a way belongs to them, committed to them forever, they are to keep thought of him, to hold him in mind at least, if not in affection also; "curare", they are to see to it, with diligence too, that he learn and lead a Christian life, it is up to them to do whatever they can to make his whole life correspond to the solemn professions and promises they made for him in baptism. Donovan translates the Catechism: "Let all sponsors then at all times recollect that they are strictly bound to exercise a constant vigilance

over their spiritual children and carefully to instruct them in the maxims of a Christian life; that they may approve themselves through life such as their sponsors promised they should be by the solemn ceremony of becoming sponsors." And O'Kane: "Let all sponsors, then, at all times recollect that they are bound principally to exercise a constant vigilance over their spiritual children, and to take particular care that in those things that belong to the formation of a Christian life, they approve themselves throughout life such as their sponsors promised they should be by the solemn ceremony."

The Catechism itself gives a commentary on its own words. First it quotes St. Dionysius speaking in the words of the sponsor: "When the child is old enough to understand sacred things I promise by my constant exhortations to induce him to profess and practise his religion and to renounce everything contrary to it, according to the promise he now makes." Then St. Augustine: "Most earnestly do I admonish you, men and women who have taken ("suscepistis") children in baptism, that you remember you have become before God sureties ("fidejussores") for those whom you took from the sacred font." It continues: "And indeed it is eminently fitting that he who has accepted an office should be indefatigable in its diligent discharge; and that he who promised to be the teacher and guardian of another should never abandon him whom he received into his care and protection, as long as he knows he needs his help and attention." Again quoting the great Doctor of Hippo, "and speaking of these same duties of sponsors (susceptorum) St. Augustine sums up in a few words the lessons which they are to impart to their spiritual children: They ought to admonish them to guard chastity, love justice, hold to charity; and above all, they ought to teach them the Creed, the Lord's Prayer, the Decalogue and the first rudiments of the Christian religion."

IV.

It seems quite plain, therefore, that the Church's legislation imposes obligations upon baptismal sponsors. So we come now to the question, what precisely are these obligations? We group them all under two general heads, instruction and care. This does not mean that instruction belongs particularly to

parenthood, and care to sponsorship, or vice versa; no, the two-fold character of the office is rather a double title or bond of all the obligations. The words of the Catechism and Code and the writings of theologians warrant this classification. St. Thomas speaks of the duties of nutrix et paedagogus—"Unde et in spirituali generatione baptismi requiritur aliquis qui fungatur vice nutricis et paedagogi, informando et instruendo eum . . . consequently, someone is needed to receive the baptized from the sacred font for the purpose of instructing and guiding him." He also quotes St. Dionysius: "The priests, taking the baptized, hand him over to his *sponsor* and *guide*." St. Alphonsus says "tenetur instruere baptizatum circa fidem et mores." Suarez, "sub tutela et cura". Lehmkuhl and Noldin, "ut curam filioli sui agat eumque instituat." "Custos," "clientela", "praesidium", "admonere", "corrigere", are some of the other expressions we come across. "Officium Magistri" is common among all the authors. And notice this sentence of the Catechism: "et qui se alterius *paedagogum* et *custodem* professus est, minime pati illum esse desertum, quem semel in *fidem* et *clientelam* suam recepit, donec illum *opera* et *praesidio* suo egere intellexerit."

What is the subject matter of this instruction? The Roman Catechism answers, the faith, "in fide erudiendi"; "the principles of the Christian life"; "the Creed, the Lord's Prayer, the Ten Commandments and the rudiments of the Christian religion." The Ritual answers, "rudimenta fidei docere tenentur"; and the Code in Canon 1335, ". . . patrini obligatione adstringuntur curandi ut omnes sibi subjecti vel commendati catechetica institutione erudiantur"; and Benedict XIV, citing a formula of confession found in Martène: "Filiolos meos et filiolas, quos in Baptismate Christi suscepi . . . fidem Sanctae Trinitatis non docui, nec Orationem Dominicam, nec Symbolum, nec bona opera." St. Alphonsus says, "baptizatum de rebus fidei instruere, Orationem Dominicam et Symbolum docere"; Buillart, "susceptos imbuere fido, religione et moribus"; Kenrick, "edocere fidei veritates et morum principia, et quae ad pietatem pertinent."

Words similar to these, or of like import, are found in the pages of all the theology and canon law on the subject. St. Thomas says, "Instructio de conversatione Christianae vitae,

haec pertinet ad patrinos", and "de his quae pertinent ad fidem et vitam Christianam", and this "In puero cujus baptismus operatur tantum ex fide Ecclesiae et merito Christi, fit instructio mediante alio (patrino); unde eadem quibus instruendus est proponuntur praesente anadacho, cui committitur in his instruendus." Note these last words: the things in which the child is to be instructed are proposed in the presence and hearing of the sponsor (in the baptismal ceremony) and the child is committed to him to be instructed in them. How this instruction is to be given is nowhere stated; but in the absence of parents the obvious presumption is that the godchild's Christian education by the godparents shall be carried on or directed in the same manner as the usual education of a Catholic child by good Catholic parents, according to the customs of the country and the circumstances of those concerned. The law of parental obligation toward children then simply falls back upon the godparents. When it is a case of negligent or sinful or hostile parents, the sponsor can only do what the conditions will permit; he may be able to give fullest instruction to his godchild, he may have opportunity for very little, possibly for none at all.

V.

The work of care is not easily defined, and we hesitate to ask just in what does it consist. For its scope is practically without bounds. Care embraces guardianship, protection, guidance, and help. The end of this care is, as we have seen, to procure for the child a truly Christian life, that "talem in tota vita se praebeat" of the Code and Catechism. Everything that may tend to secure this consummation and everything that may prevent or endanger it become objects of the sponsor's watchful attention and concern. Watch over, constant vigilance, constant exhortations, never desert, guide, induce, admonish, correct, are some of the terms used in speaking of this duty and they offer a fair idea of its character. It is hardly possible to determine it more precisely. Perhaps the only satisfactory proposition in respect to it is that godparents are obliged according to need and circumstances to give a reasonable amount of thought and attention to their godchildren and do whatever they prudently can in the way of

direction and encouragement, admonition and correction for their living of a true Christian life: "Secundum suum modum saluti spiritualium filiorum curam impendere." We read in Contenson: "Non solum Symbolum fidei Catholicae, Orationem Dominicam, Decalogi praecepta aliaque Christianae religionis rudimenta vulgari et aperto idiomate docere debeant (patrini); sed eos (filios spirituales) sedulis adhortationibus commonere ut mundi nequitiae, pompis et vanitatibus renuntient, justitiam diligant, charitatem teneant, ad Evangelii sacram regulam mores suos exigant, Ecclesiam Catholicam ament, . . . denique sanctimoniam sectentur sine qua nemo videbit Deum."

From what has been set down thus far it is easy to see why the Church requires certain qualifications in the sponsors. "Sanctae hujus tutelae administratio" is not to be entrusted to those who are either unwilling or unable to discharge it faithfully, diligently and exactly. This general prohibition of the Catechism becomes quite determinate and specific in the Code, which declares some persons utterly incapable (invalid) to act as sponsors, others unsuitable (unlawful). A glance at this most recent legislation, which is however in consonance for the most part with the laws of centuries, will confirm what has been said of the nature and the obligations of the office, bringing out its parenthood and sponsorship and its duties of instruction and care. Neither the father nor the mother, nor husband nor wife of the one to be baptized can act as sponsor. This certainly points to the spiritual relationship contracted in baptism. "To mark the great difference between the spiritual and the carnal bringing up of youth, the natural parents are not permitted to undertake this charge," the Catechism says; and St. Thomas, "Sicut est alia generatio spiritualis a carnali, ita etiam debet esse alia disciplina. Et ideo alius debet esse pater spiritualis a patre carnali."

Similarly, just as actual sponsorship produces a matrimonial impediment on account of the spiritual parenthood, so too for a kindred reason the Church prohibits husband and wife from becoming sponsor in the baptism of the one or the other. The sacredness of fatherhood in the baptismal sponsor is thus emphasized by this prohibition. To be a godparent one must have attained the use of reason and ought to have reached his

fourteenth year, and he must have the intention of fulfilling the office. These requirements are based upon the obligations which the sponsor is about to assume, and upon their importance; intelligent and willing acceptance is necessary. He must be baptized, he must not be a heretic or a schismatic, he ought to know the rudiments of faith; otherwise he might not trouble himself or he would not be able or he could not be trusted to attend to the child's Christian and Catholic instruction. Indeed it would not be at all unlikely for him to teach the child heretical doctrine, or to let it, perhaps encourage it to grow up in infidelity and neglect of all religion. He must not be excommunicated, nor " infamis " in law or in fact, nor be debarred from ecclesiastical acts, nor under interdict, nor publicly considered a criminal or guilty of infamous conduct; he must not be a deposed or degraded cleric.

All this on account of the dignity and holiness of the sacrament and the office, as well as of the nature and importance of sponsorship. Moreover, because under certain conditions it would be impossible or unbecoming for them to discharge properly the duties of the office, clerics in major orders and religious, without the express permission of their bishop or superior, are forbidden to act as sponsors. Finally, the law insists upon particular designation; the one or two godparents must be chosen by the person to be baptized or by his parents or guardian, or, if these do not choose, by the minister of the sacrament. " Inter caeremonias baptismi primum locum obtinet designatio patrini." There is another very special requirement for validity in the Code, the " physice teneat aut tangat, vel statim levet seu suscipiat ", but this has already received sufficient consideration. Now, then, does not all this solicitude of the Church in regard to baptismal sponsors prove beyond doubt the importance of the office and its obligations? Why should she be so particular about it, why all these details, if it is of no great account, does not mean very much? " Et licet a Laymano dicatur, patrinos amplius non curare de praedicta susceptorum institutione, unusquisque tamen facili negotio percipere poterit, aliud esse quod patrini non curent, aliud quod non teneantur curare ", says Benedict XIV.

Some authors would set a time or age limit to these obligations: " Obligatio haec non est perpetua existimanda, sed

tamdiu durare censenda est donec baptizatus in rebus fidei ad ipsum pertinentibus sit sufficienter instructus; quod si semel sufficienter fiat, cessabit susceptoris obligatio, quia jam baptizatus censetur esse extra statum infantiae in quo paedagogo indigebat." "Quae tamen obligatio, postquam instructio sufficiens jam data fuisset, cessaret." Apparently they reduce the obligations to catechetical instruction only. This is not quite in agreement with the "perpetuo sibi commendatum" and "curare diligenter ut ille talem in tota vita se praebeat" of the Canon. Noldin and others say expressly that this "unus curandi . . . ad totam vitam se extendit." Often a young man or woman of twenty or thirty stands more in need of spiritual care and assistance than a child of ten. If the sponsor is able to guide and help, why should he be excused from the obligation? We know of a godfather who at the last moment by prompt and prudent action prevented his godson from marrying a divorcee when all the efforts of parents seemed unavailing. "Patrini ex jure ecclesiastico eorum (parentum) locum aliquando supplere debent." That was one way of making good in place of the parents, and that godfather considered it his business to see what he could do in the matter, even though the godson was a wilful young man of twenty-five. Was he obliged thus to interfere? Why not? Under sin? We shall see in a study which is to follow this.

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THE GENESIS OF THE CONTEMPORARY VIEWPOINT IN RELIGION.

THE philosophy characteristic of every age, it has been aptly observed by an eminent historian, finds its articulation in the current aphorisms and shibboleths of the day. The person interested in discovering the philosophy of religion dominant in America to-day has but to advert to the utterances he hears on all sides—utterances repeated with such frequency as to become accepted as aphorismatic. Every reader will recall such as the following: "It doesn't matter much what a man believes so long as he is sincere and does what is right;" "Religion is not a *creed* to be *believed* but a *way* to *live*;"

"All religions are about equally good: they are all but different roads to the same destination;" "Don't worry about differences in creed: the important thing is to live right, to keep the golden rule;" "A man will be judged not by the doctrines he believes but by the life he lives."

Whatever phrasing these shibboleths assume, there is a kindred sentiment running through each of them, and all find a common agreement in their rejection of the importance of belief in the dogmas of religion. Indeed, the very word "dogma" has come to produce an unpleasant reaction in the popular mind, and to put a doctrine in ill repute one has but to brand it with that label.

Before undertaking to hold up the above-mentioned slogans to the light of reason and common sense, it will be profitable to trace the genesis of this sentiment now so rampant in America. A brief glance at the factors responsible for its origin and development will go a long way toward enabling a person to fathom the mystery by which a concept unknown for practically sixteen centuries of the Christian era has gradually come to gain the ascendancy in the religious thought of the American people.

Christ Was No Indifferentist.

Time was when Christians were willing to follow the example of their Divine Master and His apostles in braving torture and death itself rather than deny or even modify the tenets of their religious faith. For their refusal to deny Christ and offer incense to the idols of pagan Rome, thousands of Christians in the first three centuries were thrown into the Roman amphitheatre to be torn limb from limb by the savage beasts of the arena, while thousands of others were coated with pitch and tar and burned alive to illumine at night the gladiatorial contests of the Romans.

For, still fresh in the minds of these early Christians was that memorable scene wherein Christ had set them the example of unswerving loyalty to the truths of a supernatural revelation at the cost of life itself. The dramatic scene was enacted before the high priest, Caiphas, in the crowded court-room of the Jewish Sanhedrin, on the eve of His death. Caiphas rising up from his seat addressed Christ with the challenging words: [1]

[1] Matt. 26:63.

"I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God."

Now there was a law among the Jews that subjected to capital punishment the person who claimed Divine honors. Christ knew full well that if He answered that question in the affirmative He was sealing His own death warrant. He knew also that if He would but deny His divinity the Jews would have no legal charge against Him and He could escape the impending tragedy. In the face of this knowledge, without equivocation or evasion but with rapier-like precision, the Master answered simply and clearly: "Thou hast said it." And forthwith they led Him out to be crucified.

Hence Christ went to His death upon the ignominious cross rather than save His life by modifying in the slightest degree one single tenet of His teaching. That was the example which loomed up before the minds of the Christian world for centuries, prompting them to an unfaltering loyalty to His teachings, causing them to regard orthodoxy of faith as of supreme importance and to preclude the acceptance of the viewpoint that it is a matter of comparative indifference as to whether one accepts, rejects, or modifies the teachings for which Christ died.

Origin of Principle of Private Interpretation.

When Martin Luther, an apostate Augustinian monk, on 31 October, 1517, nailed his ninety-five theses to the doors of the Church at Wittenberg, and proceeded to establish a church of his own, he set loose in the religious world a principle which was destined to produce consequences far beyond the ken of himself or his fellow-reformers. It was the principle of the supremacy of private judgment in the interpretation of the Scriptures and as a guide in the religious life. Not that Luther, Calvin, Zwinglius, or any of the other so-called reformers following immediately in his wake, conceived for a single moment of this principle as one that would ultimately be invoked by the maker of every new creed as the basis and justification of his procedure. Luther believed that his *own* interpretation of the Scriptures was the only correct one—all the others were wrong. Calvin placed the same degree of overweening confidence in his own private judgment. So did

Zwinglius, Melancthon and the rest. Far from being indifferentists in religion, these reformers were fanatics, each believing that his own particular creed alone was correct, and willing to persecute unto death all who contumaciously held a contrary interpretation. Far from being the founders of religious tolerance, as a modern myth is fond of picturing them, the reformers set an example of intolerance and persecution which in cruelty and fanaticism has seldom, if ever, been equaled in the long annals of Christendom.

Insisting with despotic finality that his judgment be accepted as supreme in all matters of religion, the alleged founder of freedom of conscience, Martin Luther, pronounced everyone who differed from him in doctrine heretic, condemning him in coarse and vulgar language. Thus he writes:[2] "Whoever teaches otherwise than I teach, condemns God, and must remain a child of hell." And again:[3] "I can hear and endure nothing which is against my teaching."

The Intolerance of the Reformers.

When the peasants, led astray by Luther's example of the private interpretation of Scripture to suit one's fancy, sought to carry out their own ideas of the meaning of the Bible, thus provoking the Peasant's War, Luther turned on them with savage ruthlessness, urging the nobles to kill these "children of the devil" and to track them down like mad dogs ("tolle Hunde"). His advice was literally followed. Thousands of these poor peasants were murdered with atrocious cruelty. In one of the letters of Erasmus[4] the number slain is placed at 100,000. Far from regretting such an orgy of human slaughter, Luther prided himself upon it, saying:[5] "I, Martin Luther, slew all the peasants in the rebellion, for I said that they should be slain; all their blood is upon my head. But I cast it on the Lord God, who commanded me to speak in this way."

Instead of becoming gentler and more tolerant with age, Luther grew more rancorous and vituperative. A short time

[2] *Samtliche Werke,* XXVIII, 346.

[3] *Works,* ed. Walch, VIII, 1974.

[4] *Epis. 803.*

[5] *Werke,* Erl. edition, LIX, p. 284; *Table Talk;* see also Grisar, vol. 3, p. 213.

before his death he wrote two frightfully abusive pamphlets. One was directed "Against the Papacy, founded by the Devil at Rome"; the other was against the Jews. The frontispiece in the first pamphlet was a shockingly vulgar picture of a piece with the contents. This production the German historian, Döllinger,[6] termed "a document whose origin can scarcely be explained otherwise than by supposing that Luther wrote the most of it when under the influence of intoxicating drink".

His attack against the Jews likewise bristles with vile epithets calling them "young devils damned to hell". He summoned [7] his followers in Germany "to burn down Jewish schools and synagogues, and to throw pitch and sulphur into the flames; to destroy their houses; to confiscate their ready money in gold and silver; to take from them their sacred Books, even the whole Bible; to forbid their holding any religious services under penalty of death; and if that did not help matters, to hunt them out of the country like mad dogs!" It was in this spirit of bitter hostility and intolerance toward all who held a single theological viewpoint other than his own that Luther persisted until the final curtain fell.

After a painstaking study of the reformer's life and writings, that impartial student of history, John L. Stoddard, formulates the following conclusion concerning Luther's attitude toward freedom of conscience: [8] "It is commonly said that Luther inaugurated the right of free investigation. Nothing is less true. He *talked* of it, as a reason for abandoning the traditions of the Church, but he did his utmost to bring about complete subjection to an unassailable Bible *as he interpreted it!* He instituted thus a Pope of printed paper, instead of a Pope of flesh and blood. Moreover, *since he constituted himself the authoritative interpreter of the Bible he practically claimed for himself infallibility.* One of Luther's contemporaries, Sebastian Frank, wrote despondently: 'Even under the Papacy one had more freedom than now'."

This tyrannical attitude in matters of conscience was not confined to Luther. It prevailed among the reformers following

[6] Döllinger, *Luther*, p. 48.

[7] *Luther's Works*, vol. XX, pp. 2230-2632.

[8] Stoddard, J. L., *Rebuilding a Lost Faith*, pp. 97, 98; P. J. Kenedy & Sons, N. Y., 1921.

in his footsteps. It was implicit in the system. For, in order to secure any coherence in his ranks, it was necessary for each reformer to set up his own private judgment as supreme and absolute and to insist upon all his followers moulding their judgment in conformity with the pattern which he designed for them. Otherwise there would have been no unity within the organization, but instead there would have been as many creeds as there were individuals exercising their private judgments. *Tot capita, quot sententiae.*

Take Calvin, for example, as he may be said to typify in this regard the attitude of the whole swarm of reformers following in Luther's tracks. In his letter to Aubeterre [9] Calvin claimed infallible authority, regarding himself as the mouthpiece of God, saying: " Dieu m'a fait la grâce de me déclarer ce qui est bon et mauvais." " God has conferred upon me the authority to declare what is good and what is bad." In consonance with this premise, he demanded death by fire or sword for all who differed from him. His long imprisonment of his theological opponent, Servetus, and his subsequent burning of him to death over a slow fire, casts a lurid light upon the kind of religious freedom which the reformers brought into the world.

Nor was the case otherwise with the early settlers of America. Braving the perils of the sea to find in the New World the religious liberty denied them in the Old, the Puritans straightway proceeded to display violent antagonism and intolerance toward all who sought to worship God in a manner different from them. The voyage across the Atlantic brought a change of skies but not of mind. Like the individual reformers, the Puritans regarded religious liberty as a boon for themselves, but as an evil for all who disagreed with them. Hence the heretic in America found himself receiving from the hands of the early colonists the same hostile treatment that was his portion in the Old World. The early history of the colonists in America wrote but another chapter in the age-old story of the persecution of the dissidents by the dominant religious group.

[9] *Lettres françaises,* vol. I, p. 389.

The Swing of the Pendulum.

How is it then that there has come to dominate the thinking of the great masses of people in America a philosophy of religion which is the very antithesis of the one prevailing for eighteen centuries in Europe and for many years in the early history of America? Why is it that apparently the majority of American people will give ready assent to the declaration of the popular lecturer that "It doesn't matter what a man believes; all religions are equally good; creeds don't count, it's the life that one lives that matters", when their ancestors for centuries believed that orthodoxy of creed was of paramount importance? Why is it that denominational lines are so blurred, with even professing members worshipping in a church of one denomination on one Sunday and in one of a different creed on the next?

America has recently had the amazing spectacle of a prominent Baptist minister serving as the regular preacher in a Presbyterian Church in the nation's metropolis. The spectacle no longer amazes. On the contrary, the only amazement caused the general public was the action of a conference of Presbyterian ministers in rudely presuming to question the orthodoxy of the Baptist preacher's views in the light of the Presbyterian creed. The general consensus of editorial comment in the nation's press was that the action of the Presbyterian ministers in protesting that there was such a thing as a difference between a Baptist minister's teaching and the Presbyterian creed, was in the eyes of the general public simply a case of "much ado about nothing". Whence has come this complete swing of the pendulum from an absolute insistence, at the cost of life itself, upon the paramount importance of doctrinal orthodoxy to a complete disregard, which at times almost approaches contempt, for religious dogmas and denominational creeds?

The Supremacy of Private Judgment.

To understand how the viewpoint of religious indifferentism, with its flabby thinking, with its obvious contradictions, with its sentimental effervescence, with its negation of the first principles of logic and the dictates of common sense, with its implicit denial of the validity of objective criteria of truth and

error, could yet become the dominant philosophy of religion among the people of America, it is necessary to recall the principle which Martin Luther ushered into the religious world.

It is the principle of the supremacy of private judgment in the interpretation of Scripture and as a guide in the religious life. True, Luther did not formulate it as a principle to be used by others, but reserved its application to his *own* judgment. But his example proved more powerful than his words. It became infectious. Little did he foresee apparently that he was unleashing a hydra that was destined to divide his own sect into twenty-one different divisions, and that has brought, and is still bringing, more disintegration and division into Christianity than all the heresiarchs before or since his time. Like the fabled serpent, Hydra, that had nine heads and grew two more for every one cut off, this principle gives birth to two new sects whenever two members of a denomination disagree, by constituting the private judgment of each dissident supreme and beyond appeal. The seven hundred and more different religious sects making up Protestantism to-day are but the full epiphany and fruition of Luther's principle of the supremacy of private judgment in religion.

Let us analyze the implications of this principle. Clearly contained therein is the implication of the invalidity of *objective* criteria for the determination of truth. The criteria have become purely *subjective*. For, according to the principle which Luther exemplified in the formation of his creed, that is to be accepted which appeals to the individual, and rejected if it does not. Thus when Luther found that St. James in his Epistle set forth the teaching that "faith without good works is dead", he promptly called it an "epistle of straw" and threw it overboard. Why? Because it did not make the same forceful appeal to him as his own doctrine of salvation by "faith alone". For a similar reason he arbitrarily inserted the word "alone" after the word "faith" in the passage of St. Paul (Rom. 3 : 28) to make it jibe with his pet doctrine. When reproached for this, Luther offered simply his own will and pleasure as complete justification for his procedure. That it may be evident to all that the writer is not imputing to Luther a reason other than the one which

Luther himself assigned we will quote his own words: [10] "You tell me what a great fuss the Papists are making because the word 'alone' is not in the text of Paul. If your Papist makes such an unnecessary row about the word 'alone', say right out to him:—'Dr. Martin Luther *will have it so*', and say: 'Papists and asses are one and the same thing'. *I will have it so, and I order it to be so, and my will is reason enough.*"

In throwing overboard all objective criteria for the determination of religious truth, Luther enthroned the subjective reaction of the individual with all its whims and caprices as the dominant principle in the establishment of a doctrinal creed. But when subjectivism is made the cardinal principle in any system of belief, there is left no rational means by which error can be demonstrated, or the vagaries of a capricious nature effectively checked. For, each individual finds in his own *subjective reaction* a sufficient *raison d'être* for his religious faith. It has become supreme and infallible, and beyond it there is no court of appeal. For, it is in the same domain as taste and fancy, concerning which the Scholastics have long maintained there can be no dispute. "De gustibus non est disputandum."

It is not probable that Luther had any clear perception of the intrinsically divisive implication of the principle he introduced into the religious world. Principles, however, have a peculiar habit—especially when permitted to function for a sufficient length of time—of gradually bringing to the surface in explicit form implications which were lurking under cover, unperceived and unsuspected. As Newman [11] has observed with profound penetration, "Principles will develop themselves beyond the arbitrary points of which you are so fond, and by which hitherto they have been limited, like prisoners on parole."

The Fruits of Subjectivism.

It is this principle of subjectivism which has been working as a leaven in the bosom of Christianity for four centuries, and which is responsible for the present widespread disintegration and anarchy that has torn Protestantism into almost

[10] Quoted by J. L. Stoddard, *Rebuilding a Lost Faith*, pp. 101-102; J. P. Kenedy & Sons, N. Y.

[11] Newman, Cardinal, *Prospects of the Anglican Church.*

seven hundred different warring creeds, making soviet Russia with its Bolsheviki revolutions seem in comparison like a model of orderly government. It is this principle which has spread ruin and chaos throughout Christendom, making divisions in Christianity a laughing-stock in the eyes of the pagan world, and causing them to exclaim to the missionaries sent to convert them: "When you Christians can first agree among yourselves as to the true religion, then come and impart the truth to us—but not before." It is this principle of subjectivism that is responsible for the sloughing-off of clearly defined dogma, the blurring of denominational lines, and the making of religion a matter of the feelings and emotions. Throwing aside the chart and compass of reason and the north star of a divinely established teaching authority, this principle plunged the bark of religion upon a dark and stormy sea, tossed about by the tempests of subjective feelings and the passions that stir ceaselessly within the human breast. It is this principle which is the prolific mother of modern religious indifferentism, in which vague half-truths and obvious contradictions dressed up in pleasant sentimental garb are eagerly pressed to the bosom without so much as being questioned for their credentials.

When Rebecca wished to secure for her younger son, Jacob, the blessing and the birthright which Isaac intended for the elder son, Esau, she clothed Jacob with goat's skin that it might appear to the blind father's touch like the coarse skin of Esau. Isaac, hearing the soft voice of Jacob and feeling the rough skin of Esau, voiced his perplexity, saying: "The voice indeed is the voice of Jacob, but the hands are the hands of Esau." [12] So the person who holds up to the light of reason and of objective reality the common utterance of the indifferentist that "all religions are equally good and true," will be compelled like Isaac to recognize the dichotomous character of the subject confronting him, and say: "The statement as an intellectual assertion is perfectly false, but the sentiment is kindly and agreeable. It has the voice of Jacob, but the covering of the beloved Esau."

The philosophy of religious indifferentism which prevails in America to-day cannot be explained as the resultant of any

[12] Gen. 27: 22.

sustained efforts in logical ratiocination. It can be properly understood only in the light of its historical genesis. Its roots must be traced back to the principle of subjectivism which Luther introduced into the world in making the private judgment of the individual autonomous and supreme in matters of faith. For, if the principle of subjectivism be admitted, the subjective reaction of the individual, with its large core of feeling and emotion, becomes the sole criterion of religious truth and error. If all the creeds produce about the same subjective reaction, the same emotional response, the individual concludes, and on the basis of his fundamental assumption concludes quite logically, that all religions are about equally good and true. That is why the philosophy of modern religious indifferentism is but the logical sequel of the principle of subjectivism—the twentieth-century harvest of the sixteenth century seed.

That this principle of subjectivism is still as dominant in the Protestantism of to-day as it was in Luther's time is clearly evident from a perusal of Hasting's *Dictionary of the Bible,* the standard work among modern Protestant scholars. Writing on the inspiration and authority of the Bible as a guide for the individual, A. Stewart says therein:[13] "More pressing, perhaps than even the distrust of criticism which prevails in many quarters, is the search for authority. If the Bible is not to be like an Act of Parliament, operative 'to the last and farthest extremity of its letter,' how is it to retain that quality which the Westminister Confession ascribes to it of being the *final court of appeal* in all controversies of religion? How is the divine and authoritative element to be separated from the human and fallible? How, in fact, is revelation, in the sense of communicated knowledge, possible by means of the Scriptures? . . . Denney (*Studies in Theology,* Lect. ix.) quotes with approval the words of Robertson Smith, in which he gives a modern rendering of the *testimonium Spiritus Sancti*: 'If I am asked why I receive Scriptures as the word of God, and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant Church, Because the Bible is the only record of the redeeming love of God, because in the

[13] *Dictionary of the Bible,* ed. by James Hastings, vol. L, p. 298; Scribners, N. Y.

Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him His will for our salvation. *And this record I know to be true by the witness of His spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul.'* Denney, however, clearly perceives what we have pointed out above, that this is 'a doctrine of the Divine message to man,' not 'a doctrine of the text of Scripture'. His view is that coming to Scripture 'without any presuppositions whatever,' without any 'antecedent conviction that it is inspired,' we become convinced that it is inspired because 'it asserts its authortiy over us as we read,' it has '*power to lodge in our minds Christianity and its doctrines as being not only generally but divinely true,*'—its power to do this being 'precisely what we mean by inspiration.'"

But neither Stewart, nor Denney, nor Smith throws a single ray of light upon the baffling problem of explaining why so many divergent and contradictory interpretations result from the perusal of comparatively simple passages if each individual reader is really inspired as to the truth contained thereon by the Holy Spirit. How can the Holy Ghost, the Spirit of Truth, inspire individuals to draw from the Holy Scriptures contradictory meanings? In seeking to make each individual inerrant in his reading of the Bible, they make the Holy Spirit the father of lies and falsehood. If each individual feels "assured that none other than God Himself is able to speak such words to my soul," then there remains no external authority to check the vagaries of the capricious spirit, for each individual has constituted his own subjective reaction as the final court of appeal. Is it any wonder then that Protestantism continues to this day to be the fertile mother of sects and divisions that it was in Luther's day? For, in its very bosom it still harbors the principle of subjectivism, the principle of division, with no external or objective agency to restrain it from breaking out on its ceaseless rampage.

AMERICA — A STRONGHOLD OF RELIGIOUS INDIFFERENTISM.

It will be profitable to observe that the phenomenon just described is peculiarly characteristic of America. In probably no country in the world is the view that it does not matter what

religious creed a man professes, so widespread as in America. In travelling through the various countries of Europe one finds the people surprised on hearing of the not uncommon practice in America of persons attending the services of a particular denomination on one Sunday, and the services of a different church on the next. True, religious indifferentism has filtered through in a small degree into a number of countries, due to a considerable extent to the spread of American travel and to the infiltration of American literature. America remains, however, its true home, and the paradise where it thrives most luxuriously.

The question may be raised, however, as to why America should be the special breeding ground of religious indifferentism. The explanation is to be found in the consideration of the following circumstances. First, the population of this country has become a virtual cross-section of the population of the Old World, and a mosaic of its different religions. It has had, therefore, for many years a far greater heterogeneity of religious faiths than any other country in the world. The heterogeneity resulting from the adherents of the various religions in the Old World bringing their creedal viewpoints with them to the New World has been further increased by continued divisions within denominations and by the birth of many new sects indigenous to American soil. It is an unusual year, indeed, that does not witness the arrival of one or more new sects. The spectacle of over seven hundred different sects proclaiming different creeds, each insisting upon certain important features which all the others are lacking, and which it alone has, so overwhelms the ordinary man in the street as to leave him in a daze of bewilderment and confusion. How is he to find time to investigate each of these myriad creeds to ascertain which is the true one? The prospect of accomplishing such a Herculean task simply staggers him. Furthermore, he sees the leaders of all these denominations hopelessly disagreeing among themselves. What is the reaction of the ordinary layman to this Babel of confusion and contradiction? It is as natural as it is inevitable. It is the feeling that it does not matter much after all what a man believes so long as he does right. It is the easiest way of escape from a difficult and disagreeable task. It is the pleasant path of least resis-

tance—the route chosen by the vast millions of pleasure-loving Americans. It is in consonance, too, with the principle of subjectivism in religion.

The second factor in the espousal of indifferentism by the American people as their dominant religious philosophy may be found in the fact that the principal emphasis of this philosophy is upon the action rather than upon the thinking that lies behind the act. It stresses the importance of getting results. In so doing it harmonizes with the national temperament of the American people as a nation of doers rather than thinkers. The motor type is regarded with the highest esteem. Functionalism is the prevailing philosophy in business—the philosophy of "getting things done". By this standard a man's success is largely measured. Americans are particularly fond of the Scriptural text: "By their fruits you shall know them." We have made it our national shibboleth.

In thus emphasizing the importance of action and conduct the indifferentist is right. For the viewpoint of the religious indifferentist is not completely fallacious. Nothing that is totally erroneous could ever have won the number of adherents which indifferentism has won. It is a half-truth, and it is because of the germ of truth that is in it that has won its following. While correct in its emphasis upon the importance of conduct, it is myopic and wrong in its neglect and denial of the importance of an objectively sound and truthful creed as a basis of religious faith. It overlooks the fact that all conduct has its roots in thought. If the thinking is erroneous, the resultant action will not be entirely correct, but will reflect the shortcoming in the thought. It overlooks also the fact that God wishes to be worshipped not only in deed but in thought. He wishes the homage of our minds as well as of our bodies. The indifferentist does not apparently advert sufficiently to that Scriptural counsel which expresses so profound a psychological truth: "As a man thinketh in his heart, so is he."

The third factor may be traced to the fact that in America all denominational creeds enjoy the same political rights. They are all equal in the eyes of the civil law. There is undoubtedly a tendency to carry over this concept of the equality of all creeds from the sphere of jurisprudence to the field of reason and conscience. The tendency toward this carrying-over in

thought is further increased by the complete exclusion of religious instruction in the public schools, so that the majority of the people of America have but vague general ideas as to definite religious doctrines. Consequently they fall rather easy victims to such specious shibboleths of the indifferentist as: "It doesn't matter much what a man believes so long as he does right;" "All religions are about equally good." These pass ingratiatingly before their eyes with all the solemn splendor of unquestioned platitudes.

Thus, it will be seen that the key to the solution of the perplexing problem of discovering how millions of people in America could espouse the philosophy of religious indifferentism with all its contradictions and inconsistencies, is to be found in the principle of subjectism introduced into the religious world by Luther. By making the private judgment of each individual supreme, this principle became the prolific mother of innumerable religious sects. Confronted with the Herculean task of determining which one of these hundreds of warring creeds was really the true Church of Christ, vast numbers of the American people have simply raised aloft the white flag—surrendering to the apparent hopelessness of such a task and seeking an easy escape by declaring that all the creeds are about equally good and that it doesn't matter much anyway what a man believes as long as he does what is right.

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THE PRIEST'S RESPECT FOR OTHERS' FEELINGS.

MOST of us are conscious of the role played by feelings in our own lives. We ask that they be respected by others and we judge these ordinarily by the way that we feel toward them. The demands that we make upon others are based largely on our feelings. If we are vain, sensitive or self-important, we insist that others keep this in mind and defer to the feelings which these qualities arouse in us. Not what we actually are but rather what we think we are is the basis of our demands upon our fellowmen. At the same time we are inclined to underrate the importance of feelings in the lives of others; and we deal with them according to our impressions

rather than as they think about themselves. It is this curious inconsistency which causes so much arrogance and thoughtlessness on the one hand and so much suffering in those whom we hurt by lack of consideration for their feelings. If we meet a man who appears to be without feeling he will have little capacity for suffering but at the same time great power to cause suffering to others.

In a general way feelings are refined as one advances in culture because perceptions are quickened and sensibilities are made more keen. When we say that it is characteristic of a cultured man not to inflict needless pain, we imply that his imagination and sympathy are so developed that he reverences his fellowman and wishes not to make him suffer. At the same time a cultured person rejoices in the happiness of others, since sympathy and imagination prompt him to minister to that happiness and to share it by causing it. The love of our fellowmen which is set forth in the Gospel as the law of life involves reverence for them, joy in serving them and reluctance to make them suffer. If everyone lives largely in his feelings, Christian charity imposes respect for them as a spiritual obligation.

One who is truly spiritual is cultured. One who is truly cultured is spiritually minded. Everyone of us possesses far-reaching power to make others happy or unhappy. If we live without consciousness of this power and without an alert sense of responsibility for its exercise, we shall fail of many services, which charity commends and we shall cause much suffering which charity forbids. Of course, this obligation of respecting feelings must be obeyed with discrimination. When others demand too much consideration, they become unreasonable and expose themselves to merited rebuke. Excessive sensibility is most annoying to those who have to deal with it. "Touchy' people are the bane of our lives. But no extreme of this kind and no range of experience in dealing with it can excuse the Christian from the fundamental obligation of respect for the feeling of others with whom he deals. This Christian attitude is important. The manner of its expression will depend always upon persons and circumstances.

If all of this is true as we deal with one another on a common level of life, it is true in greater measure concerning relations

between superiors and inferiors at all times. The parent who is thoughtless of the feelings of children depresses and discourages them and causes them most acute suffering. Sons and daughters who give no attention to the feelings of their parents, cause these latter much unhappiness, hurt them constantly and humiliate them. And they remain nearly helpless in their embarrassment. Elopements and secret marriages among the young would rarely occur if they had learned the secret of delicate and thoughtful respect for the feelings of parents. They would recoil from the prospect of social humiliation caused in this way and hold themselves obliged to respect those feelings if they had recognized the demands of personal dignity and Christian charity in dealing with parents who are their divinely appointed guardians. Teachers who fail to respect the feelings of pupils destroy their personal influence and awaken rebellious impulses in those whom they instruct. The priest who deals with the laity without delicate consideration for their feelings would in the same way display lack of imagination and sympathy and cause much needless suffering. Since this is the case, he is called upon to be conscious of the wider obligations of charity which imposes upon him this respect for feelings, and he is required to discipline himself sternly by a corresponding sense of obligation. All of the sweetness and depth of a musical note rests in its overtones. The beauty of a human life lies in the overtones of charity which is the secret of divine harmony in our human relations. As the untrained ear will miss the beauty of music, the untrained heart will know nothing of the beauty of charity, if indeed such a heart should not fall to the level of contempt for its refinements. Allowing for all legitimate variations that appear in our interpretations of respect for feelings as an obligation of Christian charity, a study of familiar situations in life will enable us to find certain interpretations concerning which all priests of good-will ought to be in agreement.

I.

Everyone normally believes in himself. He feels that he is worth while and that the things which he can do are of real value in life. This is the outcome of instinct and the Christian view of the intrinsic dignity of a human being. He must have

confidence in himself in order that he may do anything at all as he takes his place in the world. He will crave some measure of appreciation from those whose opinion he respects. His feelings rest upon this foundation and they are properly identified with his happiness and peace. He lives in them. His wish to be respected is normal and wholesome. The strength that he derives from these sources which are extrinsic to himself carries him through his troubles and worries, and lights his life with hope. Any intelligent view of human personality must include such an understanding of others. These qualities are so identified with one's life that disregard of them amounts to irreverence which is devoid of all traces of Christian insight.

A deadly blow is struck at a man when he is humiliated. Humiliation makes one feel cheap if not worthless. Under its impact the world seems to crumble. One is robbed of self-confidence and is led to doubt everything that makes for strength. In some types of persons a humiliation has a profoundly depressing effect which leads to recklessness and the surrender of hope. In other types of persons bitterness and active resentment are stirred up and morale is largely if not entirely destroyed. Humiliation may be caused by a sneer or sarcasm, by sharp criticism or a public slight. The manner in which it is conveyed is secondary. What is of primary concern is that the victim of a humiliation receives a blow, is cheapened in his own eyes and is deprived of normal sources of strength as he faces life. In view of this, does not Christian charity demand that a superior take care lest he cause needless humiliation to any human being? Is not the priest held by the fact of his exalted office, and the reverence in which he is held by others, to avoid the inflicting of needless humiliation upon anyone? A student once said to me: " I have never forgotten one occasion when a Sister respected my feelings. I tried to play a prank and only she noticed it. Instead of humiliating me before the class, she spoke to me later quietly and won me from mischievous ways."

I use the term " needless ", in order to allow for situations in which the duty of the priest requires him to deal sternly with others when occasion demands it, even though humiliation result. The duties of charity must be adjusted to life. But

even in cases where the infliction of a humiliation is unavoidable, profound regret that it is necessary is called for by the spirit of charity. Unless the priest suffers when he must offer a humiliation, he can hardly be trusted to inflict it. His genuine regret for the suffering caused will be sufficient proof of his reluctance and of his right understanding of the larger obligations of charity. He will try all gentler methods of correction first. He will wish to win one rather than coerce one. He will exhaust every resource at command before permitting a humiliation to be known to others besides its object. He will never resort to humiliation in a spirit of resentment. If culture alone demands all of this, how much more impressive are the obligations of the charity of Christ? When the vehement Paul resisted Saint Peter to his face, we must believe that the charity of Christ which the former understood so profoundly made him reluctant to do so and caused him no little effort in self-control.

The priest must carry the restraints of Christian charity into the pulpit. Little service is rendered to souls if advantage is taken in the pulpit to humiliate a congregation. Only in the rarest cases may the pulpit be used to humiliate any individual, whether or not his identity is made known. Certainly the demands of charity should be recognized and obeyed when the priest has the advantage over the congregation in that he may speak and his hearers must remain silent. The priest who ascends the pulpit and lays aside the attitude of reverence, charity and deep devotion to souls, can hardly trust himself to speak wisely in the interests of our Lord, particularly if he is conscious of any attitude of resentment or of impulses of self-vindication. He may denounce sin with all of the force at his command. He may set forth the obligations of the Christian life with power. So long as the zeal of the House of God directs him and good sense and charity prompt his words, he may be indifferent to any personal humiliation of sinners who hear him. Such suffering on their part may be the medicine of salvation to them. Charity forbids needless humiliation. That type alone is held in mind. Whenever a priest feels that his congregation refuses the coöperation for which he asks, a study of his own methods and of his respect for the feelings of the congregation might transfer the blame for the situation

from the latter to himself. I have known this to occur. When John the Baptist said, "I am not the Christ, but that I am sent before Him. . . . He must increase but I must decrease," he formulated a supreme law for the priest. The latter should be diminished and Christ should be exalted at all times. The tenderness of Christ toward the feelings of others is our example forever.

Everyone normally cherishes a sense of justice. Passion for justice is passion for life itself. It is wholesome and necessary in social life. Resentment against actual injustice is under proper limitations to be expected. Lack of it is a lamentable defect of character. We meet on all sides those who exaggerate their rights to an unreasonable degree. Howsoever we may be compelled to deal with them, the priest must bring to his task initial respect for the feelings of justice in order that he may avoid mistake. It is curious to note that our traditional definition of justice tells us that we must render it to others, not that we must demand it for ourselves. *Suum cuique,* not *Meum mihi,* is the primary spirit of justice. There are many familiar situations in parochial life in which this problem appears.

The priest may have an exaggerated view of his own rights and demand more deference for them than the facts warrant. When this occurs, he naturally underrates the feelings of the members of his congregation who gain the impression that he is unfair or unjust. Assuredly the parishioner should have something to say about his contributions for parish needs. If a pastor demands more than one can afford to give, the former deals unjustly with the latter. It is hardly fair for a priest to assume that he alone is judge of duty in such a case. The parishioner must be left in some measure to the guidance of his own conscience. If he actually gives less than he should give, the priest may use ordinary ways of persuasion. If these fail, he is hardly justified in adopting unworthy and undignified methods of coercion, particularly when in the pulpit. A serious attempt to study the worries that limited income forces upon people, and the responsibilities which the laity must face, will in practically all cases prevent extreme demands upon them and lead to respect for their feelings of justice in such a case. Again what is held in view is a large-minded and

thoughtful attitude on the part of the priest that will lead him to respect the judgment and the action of parishioners in answering appeals for contributions.

The feelings associated with the sense of justice are sometimes hurt by favoritism on the part of the parish clergy. After all we live by comparisons and some of our natural failings are not altogether unamiable. Poor persons have been known to remark that the pastor paid little attention to them because they were poor and that he was more generous in his services to the well-to-do. If we hear such a statement, charity forbids us to resent it at first or dismiss it by a flat denial. The poor have feelings and little else. If they have the impression of being neglected, is it not our first duty to look into the facts and to guide ourselves by what we find rather than by our feelings? The fact that the poor are unreasonable if they say this, does not allay the feeling in question. Might we not rise to such a level in serving charity as to take a hint and do more than we are doing and discover that perhaps the poor have some reason for the complaint in question? In any case an impersonal and sensible attitude of this kind will lead us more safely toward the privilege of service than will a flat and impulsive contradiction. We shall have to explain away the beautiful love of Christ for the poor before we can dismiss their feelings from our concern when those feelings come to our attention in the form of their pathetic complaining.

Respect for feelings as a spiritual obligation directs us to take account of the normal desire of appreciation and gratitude found in the human heart. Generosity on the part of the people calls for appreciation. Taking things for granted is a poor way of getting them done. Generosity that is met by indifference soon perishes. An act of kindness that is not met by a "thank you" will have no posterity. All of this is true because feelings are important in life and are governed by instinct rather than by reason. He who misunderstands the naturalness of these traits and fails to deal with them sensibly will enjoy little of that refining personal influence which is such a power in social life.

The priest who has the insight of charity will take account of the feelings of those who suffer, whether the suffering be physical, caused by illness or death, or whether it be mental,

caused by misfortune. The victims in all cases develop feelings in relation to their distress. They crave sympathy and find courage when it is displayed. The thoughtful priest who recognizes this and finds his charity urging him to go as the messenger of consolation to homes where affliction has struck its blow, will find his reward in the happiness and strength of those who suffer. It may be that many exacting duties make this service difficult. But the conviction that there is a ministry of Christian charity to be performed will develop an ingenuity that makes it possible. And when it is done, peace and happiness, patience and acceptance of the will of God enter such homes as the priest departs.

Let it be said again that if charity imposes upon the Christian, respect for the feelings of others, it urges that obligation not in an isolated way but in relation to other duties in the Christian life. There can be no obligation of Christian charity that involves the surrender of good judgment or the neglect of any clearly perceived duty whatsoever. We may not forget that human feelings lack discipline and easily become unreasonable. The priest has his own feelings and has a right to them. He is never called upon to abdicate his own dignity or to surrender the legitimate claims of his own personality. Hence the illustrations that have been given are offered merely as illustrations. The dispositions to respect the feelings of others is a direct outcome of the law of charity. The manner in which that respect will be displayed depends upon many circumstances. When an attitude is rightly established upon the foundations of charity, the difficulties of obedience are simplified. Unless that primary attitude is established in the heart of the priest he will be exposed to many kinds of offences against Christian charity that his later wisdom may lead him to regret. How many are there among us free from such regret for rudeness, sarcasm, unfairness, and even cruelty that had been possible simply because we had not yet heard the words of Christ echoing from the distant hills of Judea across the terraced centuries as He told us to love one another. This law is fundamental and therefore simple. "The great simplicities recur and are eternal."

II.

The priest who cultivates respect for the feelings of others ministers constantly to their happiness. This alone is a form of service to which no one who is right-minded can remain indifferent. But there are as well noble effects in the character of the priest that are worthy of most serious consideration. They may be mentioned briefly.

The cultivation of sincere respect for the feelings of others as an obligation of Christian charity develops great power of self-control. One is made thoughtful and is placed on guard against ill-regulated impulses. A great emancipation results. The priest is released from the tyranny of whims, temper, shortsightedness, and indiscriminate behavior. When these springs of action are stirred and the tendency to obey them appears, the habit of respect for feelings stands like an angel of light and warns one away from the danger of ill-considered action. Self-control is immediately regained and the pain that might have been caused is spared to its prospective victim. When we consider the subtle ways of selfishness and the undignified behavior to which all of us are naturally prone, the attitude of habitual respect for the feelings of others takes on a commanding role in the development of priestly character. Even when the spirit of charity has done its utmost for us in respect of this, no one will succeed in avoiding unnecessary hurt to others. But if we can gain the quality of self-control which charity promises, we shall reduce the probability of inflicting pain to a minimum and we shall be privileged in avoiding many occasions for sincere regret. When such self-control is lacking, who shall measure the suffering that our thoughtlessness may cause to others?

Habitual respect for the feelings of others under the reservations already mentioned develops imagination and sympathy. Both of these are essential in ordinary social life. They are for still greater reason essential in the Christian life. Perhaps most of the sins against charity may be traced to lack of imagination and sympathy rather than to any intention to hurt others. Inagination pictures to us vividly their feelings, their sufferings and their worries. As we perceive these we recoil from adding to them. Sympathy follows imagination. The word itself in its Greek original means to suffer with one.

Now we can suffer with others only when we in some way identify them with ourselves. Then their suffering is our suffering. Their joy is our joy. Lack of imagination and sympathy leaves others arbitrarily in outer darkness, away from us, separate from us, in effect not identified with us. Social progress in its finer sense depends upon the breaking down of this attitude of separation from others and substitutes for it the feeling of identity with them. Everything in the spirit of the Gospel points in the same direction. Thus it is that the attitude of respecting the feelings of others is fundamental in the supernatural world where charity is both vision and law.

These thoughts may be expressed in another way. Respect for the feelings of others develops the spiritual sense. It leads us to deal reverently with them as immortal souls consecrated to their destiny in God. All kinds of ignoble things are possible and perhaps probable when we look upon others merely as human beings hardly related to ourselves. But when we see them as children of God, as the loved objects of His splendid benevolence, we are brought to an attitude of reverence toward them. Reverence is followed by love. And love leads us to respect for feelings. The only true outlook upon human beings is spiritual. Any other view is inadequate, and to that extent untrue. When we look upon others as spiritual beings, nourished as we are by the Blood of Christ in His mystical Body, we master the supernatural truth that underlies all right human relations whatsoever. How can anyone hate another, deliberately cause another to suffer, cherish resentment against another, wish to humiliate him and stir hateful thoughts within his heart if looking upon him Christ is seen at his side embracing him in all tenderness of divine love.

The Christian attitude of respect for feelings of others is a form of social generosity. We minister to their happiness and rejoice in it. We enrich their lives. We make them powerful. We convert their noble impulses into happy action. Their laughter finds an echo in our smile. Their hopes are encouraged by our quickening touch. We make them better and their augmented goodness comes back upon us as an inspiration.

We meet abnormal types of men who like to cause physical suffering and even torture. They are the lowest types of humanity. Progress in culture from savagery to refinement is marked by increasing unwillingness to cause physical pain and by recoil from the sight of it. Now mental suffering is perhaps more poignant than physical pain. There may be those who would not cause physical suffering deliberately but would not hesitate to cause moral suffering, anguish of soul and distress of feeling that are more deadly than a blow. The real pain from a slap in the face is probably in the humiliation of it rather than in the slap itself. Unwillingness to cause mental pain or degradation in the presence of others will be found in any truly cultured heart. And in the Christian heart that unwillingness to cause any kind of needless mental distress is the flowering of the charity of Christ.

One of our classical writers speaks of the large-minded selfishness which is the characteristic of a gentleman. There is a large-minded selfishness in the Christian life which is not without its value. They who cultivate the attitude of respecting the feelings of others with due discrimination will be spared much regret and will enjoy the promise of a happy life. I do not know that this point should be urged as of primary importance. Probably it should not be so urged. But those who have had any experience in having caused needless humiliation or distress to others and have not forgotten the accusing thoughts which annoyed them will understand the appeal of the large-minded selfishness mentioned. It may be distressing to cause unnecessary pain to others. But the causing of such pain without regretting it indicates a structural flaw in life.

III.

I can imagine a reader raising questions or making objections to the interpretations that have been set forth. But they have been offered to stimulate thought, not to replace it. Nothing can be said against the principle that respect for feelings is a spiritual obligation. It falls in so perfectly with the spirit of the charity of Christ that it seems to be beyond dispute. The setting-forth of this truth is the sole purpose now held in mind. The extent to which that obligation should

be obeyed and the manner of obedience are left to the good judgment and spiritual insight of the reader. A study of the character of our Divine Lord shows us the power and swift decision with which He dealt with hypocrisy, iniquity, and pride. When the Jews would have stoned to death the woman taken in adultery, He visited upon them embarrassment and humiliation that drove them from His sight. But he turned with infinite tenderness to the stricken soul and sweetly told her, " Go and sin no more ". We may go to Him always for our decisions when our wisdom is unequal to a situation. Search throughout His example as He dealt with all types in interpreting the law of love and the duties of indignation will show us our duty. But when we shall have explained His blessed example as best we may, we shall find that tenderness, thoughtfulness, self-effacement and a courageous sense of duty prevailed. We shall lack no wisdom, strength nor tenderness when we follow Him.

WILLIAM J. KERBY.

EDUCATION TO CATHOLIC MARRIAGE.

II. Adverse Influences.

IF the Church is to come to grips with the evil of birth-control, we must reckon with the host. Effort to educate the faithful to Catholic marriage will be greatly thwarted by countercurrents unless it begins with a realization that we have to contend with indocile and hostile spirits, to counteract insidious influences, and to reconsider measures that are found to be untoward and ineffectual. Wherefore it will be of help to attempt an enumeration and an estimate of the contrary factors in the actual situation.

Over and above the birth-control propaganda proper and the lack of marriage-mindedness described in a previous article,[1] the present unwholesome condition, growing steadily worse, holds within itself many other elements unfavorable to the education we aim at. They are varied and not altogether separable, yet for the sake of convenience may be grouped under three headings: the medical attitude, the lay mentality, the confessional practice. We propose to do little more than

[1] THE ECCLESIASTICAL REVIEW, September number, 1928.

to indicate the various aspects and effects of each, and to mention such remedies as have been proposed or occur to us. This will suffice for the purpose in hand, as some of the topics preclude further treatment; whereas priests will readily see the implication of each item. What is aimed at is merely to gather together and present an ensemble of adverse influences in order to see how formidable is the array against us.

The Medical Attitude.

Doctors now quite generally tend to regard or treat all pregnancy as pathological. The net effect of this attitude, although just the opposite of the intent of obstetricians, is to make married couples unduly fearful and to engender such anxiety as will outlast a successful issue and make them hesitate about going through successive nine and ten-month periods of apprehension and strain. No wonder if they come to the determination to take preventive measures. This is what happens with couples who are going through their first experience. One Catholic practitioner we know says that this attitude of the profession has a sinister influence of magnitude. There can be little doubt also that social health workers have their share in fostering this menace.

Add to this the almost universal practice nowadays of all but the poorest classes, of confinement and delivery in a hospital, at considerable expense. Why couples will not entertain any other course, or why they think this is imperative, is certainly due in part to the unwarranted and unwholesome fear caused by the regard in which the medical profession holds pregnancy as pathological.

There is the further reason that doctors seem unwilling to attend and deliver expectant mothers in the home, but require that they go to a hospital. It is an expensive practice, really beyond the means of the average couple. Apparently it never costs less than one hundred dollars and is often paid with borrowed money. Every priest knows that this is regularly given as one reason by couples for limiting offspring. Beyond question there is a show of reason here, and there is no need to disparage the hospital confinement and delivery. No one grudges a mother all the care and consideration that can be given her; yet the mothers of the present generation of mothers knew little of this and bore bigger families. To-day child-birth is very

expensive and many complain that Catholic hospitals and doctors are not doing all they could to make it less so. Couples do not want charity and will not accept it. What they do want and have a right to, is a charge proportionate to the ability of a wage earner and this alone is reasonable.

Further, there is the abomination, which every priest knows, that physicians very frequently and very off-handedly too, tell women that to have another child will be fatal. Medical men must be made to understand that this is not merely a medical matter, but that serious moral and social interests are involved. No *one* doctor can honestly make such a pronouncement. And every doctor should be warned of his duty to put the case first to the pastor of the parties, and not himself to speak to the parties at all. Catholics should be warned to have only soundly Catholic physicians for maternity cases.

In this connexion we note a new development of the birth-control propaganda. According to one of the best informed and most experienced Catholic social workers, the movement has taken a new turn. The leaders are abandoning the field of legislation for that of education. They are building up public opinion in the hope of obtaining a public demand for legislative approval. They are going in for the indirect educational device of "Maternal Health Centers," classified as purely scientific and medical, belonging to the realm of preventive medicine. We know of one such that is operating, and Catholics are said to be thirty per cent of the patients. Naturally wives will resort to the clinic the more they are made to feel that pregnancy is something of the nature of a disease or pathological condition, and will welcome the birth-control advocate in the guise of a social worker. That there are not more of these clinics is due to lack of funds, but money will be more readily forthcoming for "Maternal Health Centers" than for birth-control propaganda and legislation. Doubtless these institutions will multiply. Vigilance and vigorous though discreet opposition alone will offset them.

Lay Mentality.

A second species of adverse influence is the lay mentality. Ordinary perversity, or moral frailty is not peculiar to our day, and it will always mean, as it has always meant, some

malpractice in marriage. Again there is the much more serious and grim fact that certain people, God knows how many, coolly make up their minds that they will limit the family, and therefore there is no sense in pretending to be good Catholics. These give up any effort to go to the Sacraments or even to attend church, though in some cases they promise themselves that they will come back to them after the time of further family increase is over. Men, particularly, take this attitude and it is chiefly due to their wives. This is one explanation of nominal Catholicity in this and other countries.

But what concerns us here is rather a certain indocile and even hostile spirit among the laity, revealed in the sort of talk that goes on among them about the size of a family or about having a family for a time or at all. This, to the minds of all the clergy we have heard speak of it, is the most effective and scandalous influence.

One instance is the talking to friends and neighbors and even to their own children by Catholic women, advising against child-bearing and contemptuously disparaging a family of more than a child or two, or of having any for several years after marriage. This cannot be denied. Furthermore, one hears constantly from dutiful mothers that for their faithfulness to their marital obligation they are regarded by others as fools and are told to their faces that they ought to be ashamed, that a large family is vulgar, that they are doing an injustice to their other children, that they are throwing away their lives, and all the rest of the outrageous rot. Those who tell them these things are speaking in part only the things that they learn from birth-control advocates, but in this they are doing the devil's work and should be made to realize it; for it does have effect on many. But they are speaking also from their own shame and cowardice and trying to put a cloak of respectability over their own unfaithfulness to duty and shabby wifehood. This should be brought home to them and to all others: honorable, faithful, dutiful motherhood should be put in public honor in the Church at least. It should not be on the defensive. This evil practice needs to be handled severely and strongly, in the pulpit and in the confessional. Some assert that we have been unaware of the magnitude of this baleful influence and tardy in dealing with it. Men and

women should be questioned about this grievous wrongdoing. Nothing short of an absolute and unqualified desistance from this sort of talk can justify giving absolution. These are the enemies in and of the household, and the most to be feared.

Allied to this, is the discussion of these matters of sex, family and birth-control by lay people, young and old, married and unmarried, among themselves. This does untold harm. We know that all this does not make for healthful conversation, nor is it matter for free discussion or free view. It is all doctrinally settled and an open mind on it is un-Catholic and wrong. But the point is that the laity do not think so and it is here priests sense an indocile spirit. They regard it as very debatable, and they do debate it and the right side loses out. They are not qualified to speak on it intelligently, and have no right to challenge the Church's position and teaching, much less to form their own conclusions. But, they are very much involved in the matter; it concerns them nearly and deeply, and unfortunately, unless they can be brought to desist from the habit, they will continue to think and talk about it very much to their hurt and to the prejudice of Catholic marriage.

The laity are of the mind that contraception is forbidden only by the law of the Church—that it is only man-made law. This notion is hard to change, and it constitutes a very considerable handicap. To counteract this, they must be given to understand that the teaching of the Church is infallible and not debatable; that we are not arguing with them, we are teaching them, and what we say and preach is to be accepted on faith, unequivocally. They must be informed or reminded that this is necessary matter for confession, and be given to understand that they are tampering with a sacred institution. Confessors, too, will realize that as ministers of the Sacrament they are bound to interrogate upon this point, for there is solid ground for suspicion that adults generally are at fault herein. Our task is really to inculcate anew the reverence and docility of a truly Catholic mind toward the teaching of the Church on Matrimony. And it is truly a work of exorcism, first.

The foregoing considerations bring us to an appraisal, or we might say even, a realization, of certain untoward pheno-

mena or experiences that are really consequences of the adverse influences thus far mentioned.

To say the least, it is disconcerting to hear, as one so frequently hears, our young women, otherwise fine and wholesome-minded, express regret that they are "females". They speak of it in various ways: sometimes it is really a pathetic fear of child-bearing, sometimes disgust; or it is in a spirit of revolt that they are servants to the lust of men; or again, it is the limitation their sex puts to their opportunities in life, particularly as to business pursuits; more often it is their dependency on a man for a home, and they view their future as a prospect of indignity and drudgery. The plain fact is, explain it as we may, that wifehood, motherhood and family-rearing are not in the honor they should be, and there is nothing gained by shutting our eyes to it. One aim we should have in our preaching is to bring them to a different self-regard; to make them realize and feel and understand in their heart of hearts that the design of God is, in their regard, noble and most honorable; that their inferiority complex is engendered by a lie and a despicable misrepresentation of their sex; that if power for good, untold influence in the destinies of men for time and eternity, achievement through devoted labor and sacrifice mean dignity and honorable condition and a worthy rôle, then all this is theirs. Like men's, their lot has its prosaic and unlovely side and features that need be not apologized for. If they are limitations or handicaps even, they are also the wisdom of God and His Holy Will and design, which are not with impunity to be flippantly belittled or contumeliously impeached.

We must endeavor to bring them to a vivid realization of the prospect our holy faith holds out of the world to come; that the condition of male and female in all their less pleasing aspects are for time and accomplishment only and not for the more real, abiding blessed living of eternity. Do they ever get the inspiration and consolation that come from the preaching of the glorified womanhood and motherhood of the Queen of us all—A Woman—greater in dignity and honor than any mere man or creature God has fashioned, and that in her their sex is honored exceedingly?

Now, our young women arrive at the about-to-be-married stage and eventually to the married condition thus malformed and malinformed and prejudiced, and here the adverse influences get in their work. They take practical form, and these wrong notions work disastrously for that the experience of marital intercourse and other conjugal life too often tends only to confirm and deepen repugnance. Then problems arise: the health and life anxiety; the salary inadequacy; the social handicap; and others, too numerous to mention here, but reducible to these in the main. We know the unworthy solution.

It is of course true that the immoral solution of these problems is not accounted for entirely by the above mentioned factors. There are other elements in the situation.

Chief among these latter is, perhaps, the wrong standard of living. As someone observed of this generation; "Young couples want to start off where their parents ended up". That is not the worst of it. They not only want to, but do their utmost to start off so, and feel that they should have by right the same, if not a better, mode of living. It must be admitted that they have come by this notion rather honestly. Practically, for the years that they have known aught of life and the world, the standard of living, the only one they know and the one they have been accustomed to, has been far higher than it has ever been for the generality. They have not known anything like "hard times". The war brought nothing like its usual aftermath in this country, and for this blessing, if blessing it be, we have paid dearly. The present marriage mentality is but one of the costs. That the standard of living of the present generation has been unusual, if not abnormal, is unsuspected utterly by our young people; nor are they instructed concerning it, for the reality of other days is all but forgotten by those who should have remembered. We have to do the thinking and remembering for our people in order to sober and steady them. Standards that obtain have affected us. The younger clergy have come in for lectures because of their share of the outlook on life of their generation, but this is not the whole story. By all, a hard lesson is to be learned, and an unwelcome truth needs to be driven home. Charity begins at home.

Such preoccupations as the utmost desirability of home and neighborhood, the standard of food and style of dressing, pleasure and kinds of recreation, the calculation for every future need, the bank-book standard for every child, need to be very considerably qualified or annihilated if we are ever to get back again the treasure-in-heaven standard, or if the Providence of Our Father in Heaven is to mean anything.

Yet we must have a care not to underrate the gravity and the sore perplexity of the problems of our young married couples, because these have much real objectivity and substance in them; and besides, the mentality described is the only one they have with which to meet their difficulties, until we give them quite another; the one they should have, and can only rightly and profitably have.

Let us mention in passing certain elements in the difficult situation in which young couples, particularly, though not exclusively, find themselves.

The really exorbitant rents and costs of land and homes are undeniable and weigh heavily with home-makers. Some very outspoken and concerted declaration or action by the Church would help. It is not merely a matter of injustice, but of social harm that is fearful. There are enough Catholics involved, and pressure brought by them will have its effect, because it is asserted, even by realtors, that high prices are due to maintenance only by agreement among the building and financial interests, who are in reality largely speculators. For them, building is cheaper, and homes are held at prices and their profits are greater than even a few years ago.

The up-to-the-minute-style standard is a very far-reaching factor in present-day life. It extends not only to clothing, from hats to shoes, but to furniture, automobiles, food and entertaining. Spendthrift ways, or at least uneconomical ways, are quite evident. Indulgence of children is a vastly different thing from what it was a generation ago. Much of this is explained by the fact that so many young wives made good salaries before marriage and their working hours left them little time for acquiring thrifty ways of living. What is to be deplored is that the fact they are now married women does not seem to them a very obvious and even compelling reason for changing their style of life generally. Many want to

continue their salary earning for just the reasons they had before marriage. If this did not mean harm to the family interest it would not be so bad.

Moral laxity of the younger generation usually comes in for a harangue, and of course the young folks are not quite the desideratum. But we have just been perusing the literature of the last two or three generations and find it was always thus, and it behooves us to go easy lest those whom we lecture might come across these findings.

It should be added that in preaching on these matters it is of importance that we evince a sympathetic understanding of at least the subjective gravity of these problems, because to our people these are very real and, as far as they see, hopeless of solution except by limitation of offspring. Undoubtedly, they are sometimes of the mind that we " point out the hard and thorny path to heaven, while we the primrose path of dalliance tread ". The uttering of the hard sayings of the Gospel should come with good grace and be well recommended. If lay people complain and shrink from their " hard lot," so do others; and the other side of the street always looks like better going, so long as one does not or cannot get over to it.

Lastly, in this connexion, it should not be forgotten that in marriage, husband and wife are a proximate occasion of various sins and wrong views to one another. This has always seemed to us one of the best reasons why Christ should have raised this contract to the dignity of a sacrament and made it the source of unnumbered actual graces. If but one of the partners is imbued with birth-control ideas and is for malpractice, the other is in imminent danger. Could any occasion be more proximate? The one right-minded party needs to have great Catholic fineness and fortitude to redeem the situation, because it is not merely a question of keeping out of sin oneself, but of actually converting the other party. But how often is this what comes to pass? Lax casuistry is no remedy for this, no matter who the theologians are that countenance it.

Confessional Practice.

Another distinct adverse element in this problem concerns us priests ministerially. It has several phases. They are: the quoting, or rather, the misquoting of priests, and confessors particularly; the omission or failure to confess malpractice; laxity about questioning penitents; the giving of absolution to delinquents. It readily appears that these are or can be very considerable factors, to the effect that, if real, they will thwart what effort may be made in any other direction to eradicate the evil.

Not infrequently one hears or hears of people quoting a priest, especially a confessor, something to the effect that this is no sin, that one has done his or her duty as regards childbearing, etc. Sometimes it is of rigoristic tenor: that a wife may not lawfully refuse a drunken husband, or that it is wrong to have intercourse when conception is no longer possible; etc. The point is, *not* that these things were or were not said to them, but that they say that they were said. Every priest knows what to think of such statements and is not unduly upset by them nor deceived. They are generally due to disingenuousness or to misunderstanding. It is like the case of the woman who said, "Our pastor told me I have had enough children"! The reply was, "Doubtless he said, 'The Lord knows you've had enough; but he didn't mean by that that you could stop.'"

Allowing for misquotation, it will be well to bear in mind that people *do* misquote, that they *do* misunderstand, that they *are* disingenuous, and that they *take* the meaning out of our words that they want, that they *lie* even. But the worst of it is that they tell others and there is the real mischief. The need of being most clear and explicit with delinquents and all suspected penitents does seem to be an item worth mentioning: also, the warning to penitents and the prohibition not to quote what a priest said in confession, nor to apply to themselves what was the solution of another's case, should be distinctly given and imposed.

As to the assertion one occasionally hears made, even by priests, that married people are not questioned as to the fulfillment of their family obligation, we prefer to say that it is unbelievable, and we trust, utterly as unwarranted as such a

practice is, in itself, a clear and serious default of a confessor's duty.

The giving of absolution to penitents who confess to contraception is of course at the discretion of the confessor. In some cases confessors may come to the conclusion that there is no formal sin, or that though there is doubt as to the penitent's disposition, yet conditional absolution, as far as the consideration of the penitent alone is concerned, is warranted. But the matter does not end here. If absolution be given, it should be with clear statement to the penitent that it is of doubtful worth and that the penitent must assure himself or herself whether or not his dispositions positively permit it to have any value. This much at least is required of the confessor. Then there is the further question, Is it advisable or even right to give absolution at all, short of moral certitude that the purpose of amendment is what it should be? There is at times a compelling reason for not absolving, but for refusing. Other people are as guilty of the same sin or are tempted to it, and it is certain in most cases that they know what their neighbors are doing in the way of family limitation, and they see and know that such approach the holy tribunal and appear at the altar rail, and they are scandalized in the true sense of the word. They comment on all this, and fix their own consciences.

Given the extent of the evil of birth-control now, we are convinced that not only is nothing gained by giving conditional absolution, but that harm is done. The evil practice is perpetuated, and aggravated. Absolution should be refused to all who do not give moral assurance of their purpose of amendment. Many are in a false conscience about the whole business of married life and seem to regard as the one important thing that they rate as practical Catholics in the eyes of the community where they are well known. It is imperative on the grounds of the common good that they be brought to their senses religiously, that they be treated as *recidivi,* and that no ordinary evidence of right dispositions will warrant giving them even conditional absolution; and they should be given to understand that conditional absolution is of doubtful value and of itself does not justify their receiving Holy Communion. It is to the credit of the clergy that they are very loth to refuse absolution, but we have come to a pass

where the considerations are not individual and personal, and we must not be thought to compromise Catholic moral doctrine.

This survey, while not pretending to be comprehensive, will, we hope, help to a fair consciousness of what handicaps we are under in coping with this evil, this moral blight and contagion. For it is the moral evil that primarily weighs with us. Birth control is now a practice with Catholics and it is on the increase.

There are those who have the disquieting feeling that it is already entrenched. Certainly, it can no longer be more or less regarded as a Yankee practice. We must face the truth and not hug to our souls any delusion that it is for non-Catholics to look to it. The Church is challenged and only a clear trumpet voice calling every Catholic worthy of the name to a crusade will be of much avail. Individuals, pastors, preachers and confessors working here, there, or even everywhere, feel a futility of individual effort and know that only concerted action can sustain them in their efforts, and that they need the mighty reinforcement of a thoroughgoing, intelligent campaign. We are dealing with a new onslaught of paganism, and hardly did any other hold more threat to Christianity than does this moral scourge that is destroying the Catholic mind and virtue of the faithful. It calls for all the resource of the Church and her priesthood, and the proportions of a crusade.

JOSEPH V. NEVINS, S.S.

Washington, D. C.

Analecta

LETTER OF HIS HOLINESS, POPE PIUS XI.

TO OUR BELOVED SONS

WILLIAM O'CONNELL, Cardinal Priest of the Title of St. Clement, Archbishop of Boston,

DENNIS DOUGHERTY, Cardinal Priest of the Title of Sts. Nereus and Achilles, Archbishop of Philadelphia,

GEORGE MUNDELEIN, Cardinal Priest of the Title of Sta. Maria del Popolo, Archbishop of Chicago,

PATRICK J. HAYES, Cardinal Priest of the Title of Sta. Maria in Via, Archbishop of New York,

and to Our other Venerable Brothers, the Archbishops and Bishops of the United States,

PIUS XI, POPE.

Beloved Sons and Venerable Brothers, greeting and Apostolic blessing.

Since it is a matter of greatest concern to Us that your undertakings and above all your endeavors in behalf of the Christian education of youth should succeed as you desire, We rejoice heartily in the growth of your Catholic schools, seminaries and colleges. In particular, We are glad to note the progress which, under your direction, has been made by the Catholic University in Washington, because the more it pros-

pers the more vigorous and efficient will be your other educational institutions.

That the progress of the University is largely due to the efforts of our Venerable Brother, Thomas Shahan, Titular Bishop of Germanicopolis, and Rector Emeritus of the University, you are well aware: this indeed is acknowledged by all who are interested in having religion upheld and furthered through the concordant testimony of revelation and reason. Therefore, as he of his own accord has retired from office after three terms of excellent service, We have taken great pleasure in bestowing upon him the praise which he so well deserves and in appointing him Assistant to our Pontifical Throne.

So it came about that, as the vacancy had to be filled by the appointment of another Rector Magnificus, We, acting upon the advice of the Sacred Congregation of Seminaries and Universities, recently appointed our beloved son, JAMES RYAN, Roman Prelate, whom you also approved, to the Rectorship of the Catholic University in Washington. And it is Our earnest hope that he, under your leadership and guidance, will be able to carry this great work, day by day, to higher stages of development.

At the same time We profit by this excellent opportunity to recall certain facts which express succinctly the thought and the will of the Apostolic See regarding your University, its founding and upbuilding. Thus from the very beginning, our predecessor, Leo XIII, at the instance of the Fathers of the Third Plenary Council of Baltimore, deemed worthy of all praise the project formed by them of establishing a university. Now, since the reasons for which the Bishops then claimed that the University was absolutely necessary, have become in the course of time ever more serious, it is no wonder that our predecessors of happy memory, Pius X and Benedict XV, fostered the growing institution with special care and solicitude and encouraged the Bishops by praising them for the fine work which already had been accomplished. Hence also, upon the petition of the Bishops, it was decreed that the University in Washington should forever remain under the control and protection of the Episcopate of your country; that no move should be made toward the establishment of another university in the United States of North America until all the

usual faculties had been organized in the University at Washington; and finally that for the support of this University a yearly collection should be taken up in every diocese. Add to this the fact that the Constitution of the University which recently, after consultation with all the Bishops, has been revised, lays down, among other provisions relative to the development of the University, that "all who are engaged in the government and administration of the University, shall take the deepest concern in fostering, more and more actively, its development". This provision is in thorough agreement with what Leo XIII wrote to His Eminence James Cardinal Gibbons, Archbishop of Baltimore (10 April, 1887) and subsequently to all the Bishops of your country (7 March, 1889): "Since this great University is designed not only to enhance the glory of your Country but also to bear wholesome and abundant fruit through the spreading of sound doctrine and the nourishing of Catholic piety, We rightfully expect that the faithful in America, magnanimous as they are, will not fail you when they are called on to give generous support for the completion on a splendid scale of the work you have undertaken."

Such solicitude on the part of the Roman Pontiff aroused the hope, by no means faint, that your University was entering upon the road of prosperity — a hope which was cherished not only by Catholics but by all who were aware of the fact that the Church, throughout the ages, had been the mother and nurse of universities and similar centers of higher learning. Wherefore, as you yourselves, Beloved Sons and Brothers, fully understand, it would bring discredit on the Church if your University did not attain the degree of perfection which it needs in order to realize its aim: all the more so because in your country there are so many universities richly endowed and supported by non-Catholics, through the generosity either of private individuals or of associations.

Let not the fact be overlooked that during the past forty years, your University has been the source of great and various benefits — to your dioceses and your schools, to the religious orders, to your clergy and your laity. Hence you can easily infer how many more and how much greater benefits would be derived from it if it were provided with all the

means which it ought to have in abundance for the achievement of its purpose.

As to the faithful, there can be no doubt but that in this matter of the University, as in everything else which involves the welfare of religion, they will gladly follow the lead of their pastors. Only one thing is required — the people must be taught that the University at Washington is intended to educate both the cleric and the layman, to equip them with higher learning in such wise that they not only will be thoroughly fitted, should occasion arise, to serve as teachers of the pupils in Catholic schools but also that they may be trained in such knowledge of Christian truth as will enable them to champion, vigorously, the rights of the Church and to win both for themselves and for the Catholic cause the respect of those who are outside the fold.

Do not for a moment imagine, Beloved Sons and Venerable Brothers, that you can keep your Catholic students from attending non-Catholic institutions of learning unless your own University be so organized as regards the number of its faculties and the ability of its professors, that it can compare favorably and compete successfully with those others to which We have just referred.

Therefore, to make a success of this most holy work, it is evidently necessary to gather, by annual collection, a large amount of money. The task of getting these funds, you must not leave to the Trustees, and much less to the Rector: you must take it upon yourselves and perform it with the aid of your clergy. For you must be thoroughly convinced that whatever goes to the upbuilding of the University is not taken away from your dioceses or parishes: on the contrary, the money which they contribute will come back to them enhanced with a spiritual interest that will be to the great advantage of clergy and people alike.

This very point We put before you at the beginning of our Pontificate when We wrote: "If, as must needs be, the government and administration of the University is entrusted to a few of the Bishops, all should nevertheless have at heart its development, since it was established for the benefit of all the dioceses of America."

In this connexion, We think that it would be of the highest utility to the University if some Sunday, one and the same for all America, were set apart to be known as "Catholic University Day". On that day let the clergy in all your churches explain the scope and needs of the University, urge the faithful to contribute to the utmost of their ability and see to it that the collection is taken up in such manner as the Bishop may determine.

This does not mean that the question of aiding the University is to be dropped for the rest of the year. What, after all, is to hinder the formation in each diocese and in each parish of groups with a membership of priests and lay people who would be willing, as far as their means permit, to make regular donations of specific sums to the University — the groups to be classified according to the annual amount which the members agree and promise to contribute?

In this concerted action, let care be taken to give the children their place and share. For they with their tender hearts, ready as a rule to join in every noble enterprise, can easily be brought, under the guidance and persuasion of their parents, to love the University, the greatest of your institutions, once they realize that it is, now and always, the bulwark of their religion and of their country. And loving it they will vie with one another in giving their mite to help it. For it is quite natural that from childhood onward they should aid the University from which, in their later years, they will seek wisdom and all things else that go to the adornment of life.

Such, then, Beloved Sons and Venerable Brothers, are the measures which We, in keeping with our apostolic office and our fatherly solicitude, have decided to lay before you in behalf of your University at Washington — though it was hardly necessary that We should instruct you on these points, seeing that in such matters also, that is in promoting worthy causes by the collection of funds, you hold by far the highest level of success.

By carrying our directions into effect, you will place at the new Rector's disposal the means which are needed to build up the departments of the University and increase the facilities for study, thus enabling him to administer his office with more abundant results.

You will also do Us a most acceptable service by giving Us prompt and accurate information regarding whatever, in the judgment of each of you, may further or hinder the progress of your great University, so that, as occasion requires, We may intervene and use our authority to good effect.

Meantime as a harbinger of heavenly gifts and likewise as a token of our fatherly good-will toward you, We most lovingly in the Lord bestow Our Apostolic Blessing upon you, Beloved Sons and Venerable Brothers, upon the clergy and the people under your watchful care, and upon all who in any way may assist the University.

Given at St. Peter's, Rome, the tenth day of October in the year MCMXXVIII, the seventh of Our Pontificate.

PIUS XI POPE.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

TONAL DESIGNS OF CATHOLIC CHURCH ORGANS.[1]

Many years ago organ builders learned that an organ should be so designed that it would meet the tonal requirements of the particular church. They also learned that the scales (diameters) of the pipes and the voicing of them should be done with an actual knowledge of the acoustical and physical requirements of the auditorium in which the organ was to be placed. The really thoughtful and progressive builder of to-day faces many problems unrecognized by the builder of some years ago, among which is the necessity of an accurate knowledge of the special requirements and musical demands which are to be made upon the organ in the religious services of a particular church.

In this modern day and age there is a wide variety of purposes for which organs are used. There is the theatre organ, the concert-hall organ, the organ to be used for the massed harmonies of the song services in some Protestant denominations; there is the organ to be used as an accompaniment to the more simple form of church service; and finally there is the organ to be used as the accompaniment to the ritualistic service. It is this last-named organ that we consider in this article.

It used to be customary and still is with a good many organ companies to try to make an organ of the same tonal design fit into any one of the functions mentioned above. This is a ridiculous thing to do, for the very character of the organ must change to meet the purpose for which it is to be used and, unless this thought is dominant in the mind of the builder, the organ cannot be successful.

The organ for a Catholic church must be designed with the predominant thought in mind that it is to be used for Catholic

[1] No. 2 of a series of three articles by Alfred G. Kilgen, St. Louis, Mo.

services and a thorough knowledge of such services must be kept in mind in order to design an organ suitable for this purpose.

There are definite ritual, concise liturgy, almost pageantry in Catholic services that call for an organ embodying sonorous qualities. It should also have a wealth of tonal color, a distinct contrast between the different qualities of tone, that will enable it to act as a true accompaniment for Catholic services. An organ designed with this thought in mind becomes a true "liturgical organ". It is a logical axiom than an organ for a Catholic church should have tone color, for Catholic services are colorful. There is symbolic change from day to day in the color of the vestments of the priests; there is the change in the symbolic draping of the altar, the somberness of Lent, the brightness of Easter, and so on through the year. The organ must be just as colorful, must be able to accompany fittingly the symbolic ceremonies of these different occasions.

Some striking examples of the disregard of this fundamental thought in the building of organs for Catholic churches have come under the writer's personal observation. In several instances organs in Catholic churches were found absolutely lacking in soft stops, where there was not a single tone color in the instrument soft enough to be used before the Consecration or during the Communion. These organs had enough sonority but were absolutely lacking in color and were only suitable as an accompaniment to the heavier massed harmonies of other services.

Recent Advancements.

There are many things that the conscientious organ builder must do in order to accomplish the building of an organ with suitable color. The scaling or diameter of the pipes must be arranged with great care. The actual making of the pipes themselves must be very carefully studied out for the particular organ into which they are to be placed, the thickness of the pipe walls, whether of wood or metal, and many other things, have a direct bearing on the success of each particular style. When the pipes are made they must be given to voicers of wide experience and with real artistic ability combined with their craftsmanship. Voicers must specialize in a particular family of tone in which they are working, for it is rare to find a voicer

who excels in the voicing of reeds who is also a good voicer of diapasons or flutes. Care should be exercised by the pastor in investigating the factory that is to build his organ to assure himself that this factory possesses not only experienced voicers but also voicers who specialize in reeds and separate voicers who specialize in strings, flutes, etc.

Organ building has made wonderful strides forward in the past few years along many lines, but possibly along none has that advance been made more apparent than in the wonderful possibilities offered in tonal designing. By means of unification — and by this is meant legitimate unification, not the extensive unification found in so many organs, particularly the theatre organs to-day — the builder is able to afford the organist greater facility and more variety of tone color with a less number of pipes than was possible in the old organs with a far larger total of pipes. Just as the water motor of the olden times has been placed in the discard by the modern electric blower with a resulting perfect supply of wind to the chests; so with the modern improvement in voicing it has been shown that better effects can be obtained by careful and skilful scaling and voicing of a less number of pipes than was ever possible with the inferior voicing and disproportionate scaling of a large number of pipes in days gone by. The tonal value of an instrument does not depend upon the number of pipes in an organ, but upon the selection of material, scales and voicing of the registers necessary to a perfect ensemble. This, of course, calls for exceptional care and skill.

The pastor should select a builder familiar with these demands and can rest assured that such an artistic and conscientious organ builder is not only the best informed on these necessary qualifications for a proper tonal design, but, from his knowledge and experience, is the only qualified party to solve in detail the many problems which confront the designer of the Catholic church organ and to give practical and satisfactory solutions.

A conference of the pastor with the organist and the organ builder, taking into consideration the many points stressed in this article, will usually result in an organ the tone of which will be eminently satisfactory not only for the physical and acoustical requirements of the church but also for the services of Mother Church.

VILLEINAGE IN MEDIEVAL IRELAND.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I, as an old member of the Royal Society of Antiquaries of Ireland, direct the attention of my clerical brethren who are interested in the study of Celtic antiquities to a work dealing with the system of land-holdings established by the Anglo-Norman settlers in medieval Ireland, on which Dr. William J. Maguire, of the University of Dublin, has been engaged for some years, and which requires the practical encouragement of prospective subscribers to meet the expense of publication?

A number of prominent Celtic scholars, lay and clerical, in Ireland and England have allowed their names to be published, to vouch for the author's thoroughness and accuracy touching the researches involved in the collection of historical data throwing new light upon the subject of Irish villeinage.

The gathering, deciphering, transcribing, comparing and editing of the relevant material have led the author to examine in detail the extant documents which contain the Brehon Laws, Deeds, Pleas, Exchequer Memoranda, Charters, Patents, Fine, Close, Statute and Justiciary Rolls. He has copied the pertinent Calendars of Documents in the Papal Registers, the Reports of All Hallows, Black Rock of Limerick, Christ Church Deeds, Chartularies of St. Mary's Abbey, the Black Book of the Archdiocese of Dublin. Further studies have included the literary remains of Sir John Davies, Sir James Ware and Archbishop Usher. Lastly, his searches extended to the Public Record Office, the Royal Irish Academy, the collection of the Norfolk Rent Rolls, Surveys, University and private Manuscripts accessible to the authorized student of the subject. In all cases the original sources and documents are given in accurate detail and chronological order. A complete bibliography and index of names, places and subject matter will be added to aid the student of history, education and general culture who may have occasion to borrow illustration from a work meant in the main for the special inquirer into facts of Manor and Church-land tenure during the Middle Ages in Ireland.

Among our cultured American priests some would no doubt be willing to assist in making the publication of this work

possible. Thus far the names of subscribers include university professors (Harvard is represented by Dr. Authur Kingsley Porter) as taking the initiative among our institutions of learning in the United States. Direct information may be had by addressing William J. Maguire, LL.D., M.R.S.A.I., 49 Millmount Avenue, Drumcondra, Dublin, Ireland.

H. J. HEUSER.

THE "HIGH" COST OF MARRIAGE ANNULMENTS.

Qu. My attention has been called to the following paragraph which is taken from an article in a recent issue of one of our secular magazines. As I have not adequate sources at hand to take up facts which bear on the point, will you be kind enough to give to your readers information which meets the insinuations that are made?

"Early in its history, however, the Roman Catholic Church got around the problem [of divorce], by granting annulments which amounted to the same thing as divorce—a practice which caused much scandal in the Middle Ages... Yet fewer marriages are nullified than might be supposed, for it is rumored that each decree by the Rota costs thousands of dollars in gratuities."

Resp. This paragraph repeats several unfounded charges against the practice of the Catholic Church in matrimonial cases. These accusations are not new, but the recent declaration of annulment of the Vanderbilt-Marlborough marriage and the O'Brien-Marconi marriage has given a notoriety to such cases out of all proportion to their frequency. For it is well known that, while such declarations of nullity of marriages can be traced back easily more than a thousand years, at no time either in former ages or in more recent times were they so frequent as to cause "much scandal" to any but the enemies of the Church. Neither does the annulment of invalid marriages, even though it were more frequent than it really is, "amount to the same thing as divorce". It is one thing to declare the invalidity of a marriage that never was valid and quite another to sever the bond of a valid marriage.

It would, however, lead us too far afield to reply to all the charges raised against the Catholic Church in the item referred to. The answer to them has been given time without number, yet the same charges are constantly repeated and, despite all refutation, they will continue to be made by such as refuse to

recognize the honesty of the Church in dealing with matrimonial cases. Let it suffice to call attention to authentic information concerning recent cases that will prove how unreliable are the rumors that set the cost of annulments of invalid marriages in the matrimonial courts of the Catholic Church so very high.

First of all, that there are other reasons for the fewness of declarations of nullity of marriages than the costs of the case is a point that many outside the Church will not admit. In the Vanderbilt-Marborough case that stirred up this question, the evidence of coercion was so overwhelming that any fair-minded and unprejudiced observer must acknowledge the soundness of the Rota's decision. And just as in this case, so too in all others where the nullity of a marriage is to be declared by a court of the Catholic Church, the evidence of invalidity must be convincing, otherwise the court is compelled to refuse the annulment of the marriage. Furthermore this conclusion must be reached by two different tribunals before the decision can be considered final, so that the parties are free to contract a new marriage. Just here lies the reason for the fewness of the cases in which a declaration of nullity is granted: the parties seeking the annulment fail to present conclusive evidence to establish the fact that the marriage was invalid. The reason for this last is not difficult to find. Catholic marriages — and it is only of these that the Catholic Church usually takes cognizance — are contracted only after such careful investigation of the freedom of the parties that the vast majority are entirely unassailable. Only a very few present any appearance of doubt and even of these many could not be annulled for lack of evidence. Here are the two real reasons for the insignificant number of cases in which marriages entered into in the presence of a priest are declared null and void by the Catholic Church: only a very small percentage of Catholic marriages present any remote cause for doubt as to their validity; and even in some of these convincing evidence cannot be found.

On the other hand the expenses of the trial before a tribunal of the Catholic Church are, comparatively speaking, inconsiderable, and do not at all account for the fewness of such annulments. In the *London Universe* for 26 November, 1926,

page 1, the expenses of the Marlborough trial in the tribunal of Southwark are stated to have been £8, 10*s* or about $42, although the case lasted through three months and occupied at least five men, viz., the "official" or presiding judge, two other judges, the defender of the marriage bond and a clerk. The fees of the trial before the Rota are reliably intimated to have been about $200. Thus the total expenses of the two trials (exclusive of lawyers' fees) amounted to about $250. That the sum of the expenses of that trial before the Rota is not minimized can be proved from another source. In the regulations for the Rota, revised by Pius X, it is ordained that a deposit of between 100 and 500 lire (about $20 to $100) to defray the expenses of the trial must be made before the case is begun.[1] Making due allowance for the depreciation of money since 1909 the sum of $200 as the total expense of the trial before the Rota in the Marlborough case does not appear to be lower than it is likely to have been.

However, it must be distinctly borne in mind that those expenses of ecclesiastical trials are to be defrayed by the litigants, *only if they are able to bear them.* But if the litigants are in more or less straitened circumstances, those expenses are reduced or even entirely remitted. How does this work out in practice? At about the same time that the Marlborough case was attracting attention two other cases, in which the declaration of nullity of a marriage was sought, were pending before the tribunal of the Diocese of Southwark, the same in which in the first instance the Marlborough marriage was declared invalid. In one of these two cases the parties were relieved from all the expenses of the trial; in the other, over and above that, "the parties were so poor that the Diocese actually paid their fares to the Court" (*Universe,* 19 November, 1926, p. 1).

In the consideration shown litigants unable to bear the expenses of the trial the Rota also appears in a very favorable light. Within the six years preceding 1922 one hundred and eleven matrimonial cases had been tried by the Rota. In sixty-nine (69) of these cases the expenses of the trial were borne by the parties; in thirty-nine (39) all expenses were

[1] "Lex Propria Sacrae Romanae Rotae et Signaturae Apostolicae", Appendix, cap. I, n. 7—*Acta Apostolicae Sedis,* I [1909], 33.

remitted; and in nine (9) a "mere offering" was made. And the resultant decisions? Far from any favor being shown those who defrayed the expenses of the trials, if anything, the opposite is true. For of those sixty-nine cases in which the entire expenses were borne by the litigants, only forty-six (46) resulted in the desired decision: exactly 66⅔ per cent were successful. Of the thirty-nine in which the parties paid nothing whatsoever, the decision was favorable to the original plaintiff in thirty-two (32); in other words, of these 82 per cent were successful. Of the nine (9) in which the parties made only an offering, eight (8) resulted in a decision favorable to the original plaintiff — 88 8/9 per cent were successful.[2] Does this look like playing favorites, — or does it not rather show that the Rota is no respecter of persons?

In the paragraph referred to above, the author does not impugn the Catholic Church for requiring the litigants to defray those moderate expenses of the trial, but sees an objection to the gratuities which on the strength of a rumor are supposed to be necessary. It is true that the amounts specified above do not include fees for lawyers. However, chapter III of the regulations of the Rota quoted above sets forth the amount the advocates are entitled to, and Canon 45 §3 and Canon 46 of those same regulations forbid the advocates to enter into an agreement for an extraordinary fee — a provision that shows how baseless is the rumor which the author seems to accept without question, "that each decree by the Rota costs thousands of dollars in gratuities". Even granting that wealthier litigants may be so liberal with "thousands of dollars in gratuities," there is no need for such gratuities even on their part. And those of more limited means have no reason to fear less fair treatment because of their inability to "come across". If the writer referred to had taken but a little pains, the statement based on an unfounded rumor could not have entered into the article. For, besides remitting the expenses of the trial, the Rota also provides that litigants of limited means obtain the gratuitous services of a lawyer to prosecute their case. During the year 1927 the Rota passed upon the question of the validity of marriages in fifty (50) cases. In twenty-two (22) of these it is expressly added that the services of the lawyer

[2] *Acta Apostolicae Sedis*, XIV [1922], 561.

for the plaintiff were gratuitous; and of these 22 twelve (12) or 54½ per cent were successful and ten or 45½ per cent failed. On the other hand, of the twenty-eight (28) cases where the expense for lawyers' services was borne by the parties themselves, just one half were successful.[3]

The official report of the Rota, of which the preceding is a summary, ought to suffice to disprove the charge in question and warn every fair-minded person to be on guard against being deceived by equally unfounded statements against the Catholic Church — statements that frequently rest on no more proof than "it is rumored".

COLLECTIONS AT CHURCH DOOR.

Qu. Will you kindly solve for me the following question? A member of my parish takes the seat money at the church door on Sundays. During the winter months I find it necessary to close the inside doors of the vestibule, the man in question remaining outside of them. In this way he is prevented from being present inside the church during much of Mass time. When this occurs, is his obligation to hear Mass satisfied? It would seem a hardship to ask him to attend another Mass in view of the service that he renders. On the other hand he is deprived of the spiritual advantage of undisturbed attention at the Holy Sacrifice.

Resp. "Undisturbed attention", and "presence inside the church" proper, are not required to fulfill the obligation of hearing Mass. The church and the theologians are very lenient in their interpretation of the requirements. Whether the person in question *de facto* can sufficiently attend, depends on the vestibule doors of the particular church. Conceivably, *in abstracto,* he can be regarded as in a situation that permits of his fulfilling the precept.

The rub, however, is not on the points of presence and attention. For, *in concreto,* granting that his situation is favorable, how can this be squared with the "unqualified prohibition of collectors at church doors"? He is outlawed, and therefore his occupation during Mass can hardly be considered as an "accessio sacrificii". It does not appear that the premises of lenient interpretation as to the fulfillment of the Mass obligation should be put upon this condemned practice. (See the ECCLESIASTICAL REVIEW, Vol. 45, November 1911, page 592.)

[3] *Acta Apostolicae Sedis,* XX [1928], 43-55.

EUCHARISTIC FAST DISPENSATION.

Qu. Will you kindly give a solution of the following difficulty? John has been afflicted with asthma for two years. The most severe spells of coughing come on in the morning after rising. In order to check these coughing spells, he must resort to a medicine; sometimes a throat tablet gives relief. The question to be answered concerns the Eucharistic fast. Since he is not confined to bed or even to the house, he does not come under the class of those privileged to receive when not fasting. What is to be done? If he does not take abovementioned remedies, this spasm is continuous and has a detrimental effect on the system. May he be dispensed from the fast?

T. A. C.

Resp. As the case reads, John must take medicine in the sense that he breaks his fast. A dispensation may be obtained for him from the Sacred Congregation of the Sacraments. It seems that to date, such dispensations as have been granted permit *only* the taking of medicine "quod rationem potus habeat".

PUBLICATION OF BANNS OF MARRIAGE.

Qu. A Catholic and a non-Catholic wish to be married. The latter is converted and baptized. If the marriage is performed within a month after that, does the obligation of publication of banns apply to them?

Resp. The case is, finally, that two Catholics wish to be married. The banns are in order, or a dispensation therefrom. Banns are not to be published according to Canon 1026, when marriage is *contracted with a dispensation* either from *Mixta Religio* or *Disparitas Cultus*. Obviously the case does not come under this canon. Further, it is of some importance that the banns *be* published in this case, that the faithful may know that this is not "another mixed marriage".

BAPTISMAL NAME OF ILLEGITIMATE CHILD.

Qu. An unmarried girl gives birth to a child. At the time of baptism she gives the priest as the child's baptismal name both a saint's name and the cognomen of the supposed father. May said cognomen be registered as the child's baptismal name? The sup-

posed father in no wise signified his fatherhood; nor was he shown to be the father by any public authentic document.

Resp. As we understand the above case, it is somewhat like this: since the pastor refuses to enter the name of the man whom the mother designates as the father of her child, she chooses this man's name as a second name for her child, e. g., "John Blank Jones"—"Blank" being the name of the man whom she charges with being the father of the child.

Manifestly the subterfuge is meant to serve the same purpose as explicitly designating the man as the father of the child. No priest should lend himself to such trickery. For though it might not violate the letter of the law, it certainly does violate the spirit of the law and may as surely injure an innocent man's reputation and cause untold hard feeling.

BLESSED SACRAMENT IN CONVENT CHAPEL.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the ECCLESIASTICAL REVIEW for October, A. D. 1928, you refer your clerical inquirer on the subject of "The Blessed Sacrament in a Nuns' Chapel" to Canon 1265, where it is said that a priest should celebrate Mass at least once a week where the Blessed Sacrament is reserved.

What the clerical inquirer writes in regard to carrying the Blessed Sacrament to the Sisters' parish chapel every two weeks without celebrating Mass there, as directed by the aforesaid canon, is true enough.

In parishes where but one priest celebrates it is rather difficult that it be otherwise. It is not at all easy to obtain a priest from elsewhere to celebrate Mass in the Sisters' parish chapel, which is usually too small to accommodate those of the parish who would gladly assist at Mass, even if the parish priest should celebrate Mass there, as the canon prescribes. Thus a custom, beside the law, has been introduced, of carrying the Blessed Sacrament to the nuns' chapel every two weeks that they may have the Real Presence with them daily.

In my opinion, if the constitutions of the nuns, approved by the Holy See, declare that the Blessed Sacrament may be reserved in their parish chapel for worship and adoration, the parish priest is bound to comply with the terms of the papal

indult. On the other hand, if the nuns are subject directly to the diocesan Ordinary, permission to reserve the Blessed Sacrament in the nuns' parish chapel may be obtained from him, provided the conditions pertaining to the reservation of the Blessed Sacrament are fulfilled. S.

"PER CHRISTUM DOMINUM NOSTRUM."

To the Editor, THE ECCLESIASTICAL REVIEW.

After all, is it so very sure that Pope Leo XIII was wrong in concluding the first prayer after low Mass with the words quoted above?[1] The presumption is, rather, that he was right. He was a great Latin scholar, a great philosopher and theologian, a real litterateur. And he was the Pope.

Very few of his contemporaries knew the right use of words as well as Leo XIII.

When the mention of our Lord is explicit and direct, as in the prayer, "Deus, cujus Unigenitus" etc., of course the proper conclusion is "per eundem". When it is the Blessed Virgin that is directly and expressly mentioned, as in the prayer in question, the expression "Dei genetrice" is "in obliquo" not "in recto", and may justly be regarded as a mere title of hers, a descriptive phrase affecting only her whose intercession is invoked in set terms.

EPISCOPUS.

To the Editor, THE ECCLESIASTICAL REVIEW.

While the subject of the prayers after Mass is being considered (ECCLESIASTICAL REVIEW, August, 1928), may it not be in order to suggest an official English version, or the amendment of the present one. For instance, "Liberty and Exaltation of Holy Mother Church" is hardly as good English as "Freedom and Prosperity" which one hears occasionally.

ORDINARIUS.

CENSURE IN CASE OF ABORTION.

Qu. A Catholic physician is asked to perform an abortion. He refuses to do so but gives information concerning a doctor who is willing to perform the operation. The parties in question go to the

[1] See ECCL. REVIEW, August 1928, p. 202.

second physician and the work is done. Does the first doctor mentioned incur the ecclesiastical censure?

L. S.

Resp. The first doctor mentioned does *not* incur the ecclesiastical censure. He is a secondary coöperator only, and cannot even as such, in the case, be said to have been "*efficax et necessarius*".

ACCEPTING A STIPEND AND A MEMENTO FOR SAME MASS.

Qu. A priest receives a Mass stipend. The day before offering the Mass for the intention of the giver, a member of the parish gives him a donation of a dollar or two, and asks that the priest remember him in the Mass of the following morning. Is the priest permitted to accept on the one hand the regular stipend, and, on the other, a financial donation for a memento, both, for the same Mass? The parishioner makes it clear that the donation is not given for a Mass, but merely to be remembered in the Mass.

Resp. Yes, this is permitted. The person who makes a donation saying, "Remember me at Mass," or makes some such plain request, clearly does not give the priest a stipend in the canonical sense: that is, he is not asking for an application or division of the fruits of the Mass. If all this be distinctly understood, particularly by the priest, there can be no question of illicitness.

INDULGENCES GRANTED BY A BISHOP.

Qu. I have received a holy card on the back of which is a prayer, to the recitation of which the Archbishop of Westminster has attached an indulgence. Can I gain this indulgence?

Resp. Canon 925 says that in order to gain an indulgence one must be a subject of the grantor; and Canon 927 states that, unless it is otherwise clear from the tenor of the grant, indulgences given by a bishop may be gained by his subjects even outside his territory and by all (including "peregrini", "vagi", and "exempti" within his territory.

The bishop may limit his grant; he cannot extend it outside his jurisdiction. An American then could gain the above mentioned indulgence only while residing within the limits of the

Archdiocese of Westminster. (See also *Acta Apostolicae Sedis*, Vol. 31, pp. 632-3 (26 May 1898).

COMMUNION OF THE SICK.

Qu. In the August number it was stated in answer to an inquiry that a priest cannot communicate a sick person in bed without using the form "Communio Infirmorum", that such practice must be considered "corruptela juris".

Now supposing that the invalid in bed is in such proximity to the priest celebrating Mass that he actually assists at the Mass. Can the celebrant then give the person in question Communion with the other people either before, or after, or during the Mass as the case may be?

In an infirmary for the sick an altar is constructed in such a manner that it is near enough for the invalids in the rooms, which are parallel to the altar, to assist at Mass from their sick beds. The priest who celebrates Mass each morning in the infirmary gives those patients Communion during Mass. Is this practice lawful, or is it also contrary to the law and traditions of the Church and "corruptela juris"?

Resp. If an infirmary has an altar so placed as to be seen by the invalids from their beds, the celebrant of the Mass may give them Holy Communion during Mass or immediately before or after it.

Criticisms and Notes

RELIGION OUTLINES FOR COLLEGES. By John M. Cooper. Course IV: Life Problems. Catholic Educational Press, Washington, D. C. Pp. 207.

This is not a mere book, nor just one of a series. It is a concrete idea and a providential one: a fine contribution to the college curriculum.

Students have their courses in Christian Doctrine, Religion, Philosophy, Ethics, and learn much; but much of that in a notional way only. Little of it comes home *to them*, as can be readily attested by the fact that in after days they apply so little of it to real life, and seem to have been influenced by it all in a surprisingly limited measure. It was not translated by them or for them into the realities of their own lives: they did not see themselves in these things.

Dr. Cooper's Course IV applies as well as gives knowledge, cooperatively, and, the Doctor avouches, mutually. It makes other courses functional and is calculated to train young men and women to as much of the art of sound casuistry as they really need in everyday life. What is more, it will be of especial help to form in them a thoroughly and religiously Catholic mind. As the author says, in his Preface: "Our religion is not something apart from or tacked on to life's activities. It enters into and permeates and spiritualizes these activities." This course brings into the open the actual problems and interests of the students and addresses their intelligent attention and understanding to their immediate future.

Particularly is this true of the part of the Course that deals with marriage, and we are glad to note that it is the major part. Nothing could be more timely and urgent, and it is most aptly done. Senior students are come of age and this is the period to deal frankly with this matter and to see to it that they know the full mind of the Church in their own regard. A priest, obviously, is the only one who can handle this course, and in his hands no one need have any squeamishness about its being safely and properly given.

It is hard to put an old head on young shoulders and perhaps not desirable, since the Lord in His Wisdom did not so provide. But, at least, the head should be as old as the age and the requirements of the person's life. Course IV warrants the confidence that college seniors who are vouchsafed it, will enjoy this hitherto rather unusual blessing. One of the best qualities of the Course is its great adaptability to any class or to any year until the crack of doom. It will never become archaic in content or method, because the actual students will always shape it.

The most important part of the book, by the way, is the Preface and every college head and senior professor owes it to his institution to give it careful reading and consideration.

It is not all to the disparagement of the book that the familiar canonized terms of Theology, Moral especially, are translated into pedagogical or modern terms. The priest professor can readily supplement this if he thinks well that it be done.

It is not to be wondered at, either, that the students, when given the opportunity, suggested this Course, or that they find it interesting. The wonder is that no one thought to do it before, and that we had to wait to this late day for such a College Course.

The Preface, again, is something of an apologia that seems quite unnecessary—after one has read it; which possibly proves its need and certainly its worth. We are glad to have it and the book and the Course.

THE MORALITY OF THE COLOR LINE. An Examination of the Right and the Wrong of the Discriminations against the Negro in the United States. By the Rev. Francis J. Gilligan, S.T.D. The Catholic University of America, Washington, D. C.

When the history of the Catholic Church in this country is written a hundred years hence, or when the efforts of Christian denominations to handle the complexities of the race questions are weighed in the balance, one of the regrettable defects of American Christianity can be synthesized in these words: This book, or the thought that it expresses, is a half-century or more late in its appearance. Although one-tenth of our population is of the colored race, and although the treatment of that race has given rise to obviously un-Christian discriminations, save for inspirational appeals and literature displaying emotional bias, we have had no impartial study of this problem from the Catholic viewpoint.

Possibly the justification of this treatise may best be expressed in two phrases from the author's pen: ". . . unconsciousness of sin is not an indication of the venial character of the crime but rather of a calloused community conscience," (p. 119); and "aversion [for the Negro] is not instinctive." The consequence of the first statement is that Americans and American Catholics must be educated to appreciate the implications of Christian charity in relation to the colored citizen. The work of such education will be greatly speeded by Dr. Gilligan's spiritually enlightened and thoughtful treatise. This subject is one in which the element of emotion may nullify sincerity of purpose. Father Gilligan, while unflinching in his adherence to Christian principles, especially where residential

segregation, miscegenation, segregation in schools, economic and political discriminations are involved, makes due allowance for the weaknesses of human nature. "A more important implication of the unpleasantness felt by white persons is that it may constitute at times an exemption from acts which otherwise would be required by human or divine law . . . Obviously these feelings of aversion which are associated with customs and habits are regarded by the theologians as a basis of that moral impotency which sometimes excuses from the fulfillment of laws."

One marginal observation that the reader of this work must make is that the white American has been very apt in excusing his treatment of the Negro. Is it not possible that that aptness is in itself an indication of a rather troublesome conscience? Among the various excuses that have been proffered have been those of the "mental inferiority of the Negro," his immorality, and his incorrigibility. These excuses have found their way into press and pulpit. Social and psychological research has spoken so clearly on these "defence reactions" that only the uneducated man may repeat them. Father Gilligan holds up to view as the two capital sins of race controversy, "the thoughtless acceptance and repetition of unverified rumors about the Negro" and "the aversion or antipathy felt by the average white individual toward the Negro."

There is encouraging promise held forth in this book that the laws of Christian charity and justice in the future may be more dynamic in promoting the welfare of the Negro in America. Facts are stated that indicate this tendency. But even here it seems that the Negro will attain that welfare only when he works out his own destiny, although it is a primary law of Christian charity that the strong shall help the weak.

This work is eminently practical. There are few people in this country who are not affecting its ultimate solution by coming in contact with the Negro in one capacity or other. The implications of disproportionate distribution of public funds and irrational insistence on political inequalities (where the Negro is deserving of better treatment) make the moral responsibility of Negro welfare coëxtensive with the responsibility of citizenship.

One of the new viewpoints of the Negro question that this work reveals is the fact that it is largely a part of the burning "agricultural issue" of our day. Despite the fact that this issue is a current political byword, the rural problem is seen by many as distinctively Western in its implications. As a matter of fact sixty-six per cent of the colored group are engaged in agricultural pursuits, producing thirty-seven per cent of the cotton crop, twenty per cent of the corn crop, and fifteen per cent of the hay and forage. No

doubt the disfranchisement of the Negro in the South has a great deal to do with the failure of the public to relate the evils of present agricultural conditions to the Negro problem.

There are some defects in style in this work. The criticism of the attitude of the courts toward the Negro (p. 70) may be somewhat severe, although Dr. Gilligan there quotes the Chicago Commission, but these are very trivial criticisms of a very scholarly work. The one disappointment in it is that while it opens with a splendid historical outline of the Negro problem, it fails to give a historical summary of what the Catholic Church is doing in this day and year for the Negro. If segregation in Catholic churches and schools is alienating the Negro from Catholicism, then Dr. Gilligan would render great service by specifying more definitely places and institutions where this segregation is unnecessary and consequently unjustifiable. Possibly through the interest begotten by his scholarly research, Dr. Gilligan may render this service in a future treatise.

THE GREAT ADVENTURE. By the Rev. J. McClorey, S.J. B. Herder Book Company: St. Louis.

Here is a book which is to be commended for its theme. It aims at an elucidation of the details of Christ's life in the hope of making that life function in the daily round of Catholic duties. *The Great Adventure* is a series of sermons preached by Father McClorey. He stresses the high romance of the Incarnation. He pictures Christ as the hero in "The Epic of the King."

To have come among men, to have set for Himself the goal of conquering men's hearts was, indeed, a great adventure. And as we read these sermons we too regret that so little is known of that divine movement to raise human thinking to heavenly things.

The Great Adventure impresses one as being an exposition, a portrayal, rather than a direct appeal to action. There are, indeed, direct appeals in each sermon; but the general effect seems to be that the writer unconsciously leans toward the habit of picture framing. These were good sermons; there is no stereotyped method here; but as they appear in print one somehow wonders if there was not an attempt to over-polish, to strive for effect. For instance, "The Vision of Horror" contains too much rhetoric, as may be seen on pages 82 and 83. There are here and there, however, powerful passages:

"Christ could have directed the campaign of salvation safely from the ramparts of Heaven. But He came down from the heights and hurled Himself into the thick of battle; so that now in direst distress we can look at the Cross and take courage from His royal fellowship in arms" (p. 22).

"Without Him the stable would have been intolerable to her, but with His beauty in her soul, the austerity of the stable was as nothing. If you exclude Christ from your life, the hardships of life will conquer you; but if you let Him be the center of your thoughts and life, the painfulness of life will become bearable and sweet" (p. 34).

THE PARISH AND PLAY. By Paul Hanly Furfey, Ph.D. Dolphin Press, Philadelphia. 1928. Pp. 181.

"The cause of the Church's interest in recreation is her desire to have her children live close to her." This sentence from Chapter five of Dr. Furfey's volume entitled, *The Parish and Play* answers a question frequently asked and all too frequently left half answered or not at all. "It is not enough," says Dr. Furfey, "that the people should attend Mass on Sunday and then disappear for a week. The more the church goes into the daily life of the people, the more likely it is that they will be animated by the Catholic spirit."

We could wish that Dr. Furfey had amplified this paragraph to a full chapter at least, for here is the essence of the whole discussion implied in his title. The primary functions of the parish church are the ministry of the Sacraments and the ministry of the Word. It is true that in every parish a fair proportion of its people will of their own accord and initiative profit by these ministries and advance steadily along the way of salvation. But in every parish also there are many highways and byways and many loiterers thereon who must be entreated and cajoled and all but compelled to come in and don the wedding garment. "Play" is a means of reaching out to many of these, of establishing contact with them, of bringing them within the range of the twin ministries of sanctification; "play" in a parish club, a parish home, on a playground in the shadow of Gothic spires, within sight of the sanctuary lamp and within hearing of the tinkle of the sanctuary bell. There are such parishes; may their kind increase!

The above discussion is closely related to the matter of the chapter on "The Underlying Principles of Catholic Boys' Work". Here the writer, having summarized the principles of two divergent groups of Catholic writers, lays down very clearly his own program. "One group of writers," he says, "has expressed the opinion that distinctly Catholic recreational work is more or less superfluous. They hold that in such activities we can coöperate very well with non-sectarian agencies and merge our work into theirs. Another group feels, however, that our recreational activities should be as distinctly Catholic and as separate from non-sectarian work as our parochial school system is distinct and separate from the public school."

The ideal situation, of course, is to have the work done under the direct guidance of the church. "But", says Dr. Furfey, "we must recognize that this happy condition is not always possible. For one reason the tremendous expense; for another, the lack of trained leadership". And so "a large part of the play of our children is, and will continue to be, carried on under non-Catholic auspices."

Dr. Furfey, however, is not particularly concerned about this condition. He recognizes that "for the most part the leaders of non-sectarian boys' work are absolutely above reproach in their attitude toward the Church. They are careful to refrain from doing or saying anything which might be offensive to Catholics. Certainly play carried on under such conditions is infinitely better than no play at all. The boy in a non-sectarian boys' club is surely much better off than the boy playing in the dumps or in the railroad yards."

It is in the non-sectarian summer camp that such difficulties as do arise most frequently occur. Usually, the present writer feels, such difficulties are due to a lack of understanding on the part of the non-sectarian director as to the obligations of abstinence and attendance at Mass which rest upon all Catholics, the adolescent boy included. It has been the writer's experience, with some notable exceptions, that once the existence and the nature of this obligation are brought to the attention of the camp director, no effort is spared to make possible its fulfillment.

Sometimes it must be recognized that it is extremely difficult to plan for the Catholic boy to get to Mass on Sunday. The camp may be miles away from a Catholic church. The transportation of the boys to church, therefore, becomes a real problem. Under such circumstances it is not unusual for the camp director to request that a Catholic priest come into the camp to say Mass. The present writer receives a considerable number of such requests each summer. Unfortunately, however, it is not always possible to find a priest who is free to say a Sunday Mass in a camp. What is to be done under such circumstances must be decided upon the merits of the individual case. One definite principle, however, must be laid down—and it may be added that this principle to-day meets with almost universal acceptance—that the organization which accepts the responsibility for the material welfare of a boy accepts also the responsibility for his spiritual well-being. When an organization takes a boy away from his home and from his parents, it takes upon itself a parent's responsibility. We might even say it *becomes,* temporarily, the foster parents of that boy. In the case of the Catholic family, it is the parents' responsibility to see that the children of the family attend Mass on Sunday. So also it becomes the responsibility of the foster

parents. And it is entirely aside from the point that sometimes the actual parents neglect their responsibility.

The chapter on "Catholic Boys' Clubs in Europe" will be found well worth the reading. We of the new world so often are tempted to feel that all progressiveness is our own and there is no more. But Dr. Furfey's pictures of the Italian "Oratorio" and the French "Patronage" should bring us sharp realization that in the battle to make the boy of to-day the finest type of to-morrow's man we have not yet begun to fight.

This reviewer congratulates Dr. Furfey on the presentation to the Catholic world of a little handbook on the relationship of play to some of the eternal verities, and on telling some of us how to play, and of the organization that will help us. It is a useful volume, disappointing in only one respect. Its title, *The Parish and Play*, suggests more emphasis than is given on the parish and its responsibility. There are whole chapters, interesting in themselves, that hardly touch on the subject. We can learn of play from many a source; of the parish from this particular aspect from but a few.

THE CAPUCHINS (1528-1928). An Historical Survey by Anscar Zawart, O.M.Cap. Capuchin College: Washington, D. C. 1928. Pp. 87.

Family quarrels are of all quarrels the most unfortunate, as they are usually the most bitter and disedifying. And when they occur within the bosom of a religious family, their consequences are vast and often immeasurable. Few orders have escaped them, and if the conflict within the Franciscan body is the best known, it stands by no means solitary. For St. Francis was not, like St. Dominic and St. Ignatius, legally-minded. He had neither the taste nor the capacity for minute regulation. Counting on interior fervor, he thought the Gospel itself a sufficient rule of life and could not understand those who needed or desired directions as to the exact limits of poverty or obedience or any of the prescriptions of community life. Under such a leader variations in practice became inevitable. The fervent were forever going back to their Master, if not beyond him; the less fervent were accepting from the Holy See dispensations which they considered necessary under changed conditions. Reforms were begun; some reformers became heretical. Claims and counter-claims were urged as to which party represented the original type of Franciscan. The shape of the hood or the wearing of a beard became party cries. As Father Zawart says, to us in the twentieth century and on American soil these quibbles

seem insignificant and childish. And we are glad that he makes no effort toward reviving these by-gone quarrels. Now that Leo XIII, Pius X and Pius XI have settled most of the difficulties and have declared that all three branches constitute really but one religious family, following the same seraphic rules and differing only accidentally because of their special constitutions, we may hope to see more of that edifying and useful coöperation which in this country is finding expression in the scholarly Franciscan Educational Conference.

Father Zawart's history touches but lightly on the less pleasant incidents. In small details he differs from other authorities. Thus, he says that Matteo da Bascio "had in 1511, at the age of sixteen, joined the Friars Minor of the Observance at Montefiascone." F. Candide, O.M.Cap. (*Cath. Encyc.*, II, 344) says of "Matthew of Bassi, founder and first Superior General of the Order of Friars Minor Capuchins born in 1495," that "at the age of seventeen he entered the Order of Observants at Montefiorentino." Father Zawart (p. 7) says that Father Matthew received the habit with pointed cowl "at the hands of the organizer and first superior of the Capuchins, Louis of Fossombrone." On these and other minor divergencies it is not, however, our desire to dwell. Rather do we turn with pleasure to the story of the spread of the Capuchin Order, its long list of great and holy men, and in particular its achievements on the Western continent. Now that four hundred years of vigorous life have proved the vitality of this branch, we take occasion to congratulate not only the Capuchins but the whole Franciscan family.

CHRIST IN THE OLD AND THE NEW TESTAMENT. Sister M. Gonzaga, Ph.D. Preface by the Right Rev. John F. Noll, D.D., LL.D. B. Herder: St. Louis. 1928. Pp. 686.

The Lives of Christ by Fouard, Le Camus, Didon, Meschler and other Catholic scholars stand in a class by themselves. Yet not too far beneath them stands a work by an American religious. Though written as a text book for the higher grades in school and making no pretence to original scholarship, it shows such grace of style and such spiritual insight as to rise above the text-book class. After tracing the preparation for the coming of the Messias, Sister Gonzaga depicts the whole life of our Lord with due attention to the geography of Palestine and its social, political, and religious conditions. She comments on the sayings of Christ, on the Jewish ritual and the Christian sacraments with such intelligence and piety that even priests can learn something from her pages. Though giving evidence of wide reading, she might have profited by greater use of the works

of Lagrange, Fillion, Lepin, Durand, Pope, Lattey, of the excellent French encyclopaedias, and the Westminster version of the Scriptures. Such works are easily accessible and too valuable to be overlooked. In a school book one does not expect such words as *paludament, laticlave, sagam* (p. 638), nor do we see the reason for giving the Greek for *village* (p. 451) or the Latin for *lance* (p. 649). Elsewhere (pp. 312, 313, 671) wise use is made of the Greek original. Bishop Noll says in the preface that Sister Gonzaga has rendered a real service to religion, and we agree with him.

THE LIFE OF SISTER MARY CELESTE OF THE WILL OF GOD (1875-1922). By a Religious of the Redemptoristine Convent of Chudleigh, S. Devon. Benziger Brothers, New York. Pp. 123.

Well-known as are the Redemptorist Fathers, it seems strange that the nuns of the same congregation are practically unknown in America. Yet it was the Ven. Sister Mary Celeste, a Carmelite until the suppression of her monastery, who not only received the Rule of the Redemptoristines by revelation and in 1731 induced her companions to adopt it, but in the same year had a further vision wherein our Lord showed her St. Alphonsus as the chosen founder of the second branch of the Institute of the Most Holy Redeemer. The Fathers prospered in spite of many difficulties, especially after the life and labors of St. Clement Mary Hofbauer. His successor, the Venerable Joseph Passerat in 1831 established the first convent of the Sisters north of the Alps and so gave the Order a new impulse of life.

It numbers at present about 24 houses, each under the jurisdiction of the diocesan bishops, with over seven hundred sisters. Strictly cloistered, following an austere rule, they give themselves to the imitation of the hidden life of Jesus and in their hearts are to re-echo his *Sitio* for souls. Among the outstanding religious in this garden enclosed was a Belgian girl, Marie-Jeanna van Eeckhoudt, who entered the Malines convent in 1900, receiving the same name as the foundress, and left it in 1910 as one of a band destined to build up the convent of Scala, the cradle of the order. The young Sister, a model of regularity and devotion to the rules, found herself superior of a community of relaxed Neapolitans. What she suffered in trying to restore discipline can easily be imagined. She died of cancer, 3 June, 1922 in her forty-seventh year. Numerous favors are said to have been granted through her intercession. Lovers of suffering and the interior life will be impressed by her ardent nature, so resolute in the pursuit of holiness.

EXTREME UNCTION. By the Reverend Adrian Jerome Kilker, J.C.D. B. Herder Book Company: St. Louis. Pp. 427.

On the title page of this work the author describes his book as a canonical treatise with a consideration of the dogmatic, historical and liturgical aspects of Extreme Unction. The reader will also find Dr. Kilker discussing questions from the field of Moral Theology on this sacrament.

The work happily combines thorough research with a clear presentation and succinct solution of practical problems. It has demonstrated that the process of academic investigation can be applied with great success to practical topics which have immediate bearing on Christian life. It is a pleasure to read the pages of the book and find the practical conclusions as to the administration of Extreme Unction based on mastery of sources and a prudent consideration of actual conditions.

The work breathes a profound reverence for every word of the Church's law. We find due respect for authorities who have treated the subject, without blind copying of opinions. These are evaluated by the author according to their worth and their agreement or disagreement with the spirit and letter of the law.

Priests and seminarians will find in the book a thorough theological and canonical study and an invaluable aid in the many difficulties that arise in the administration of Extreme Unction. Chaplains of hospitals will render a priestly service by making the book available to those in charge of the sick.

ENGLISH LITERATURE. A Survey and a Commentary. By Brother Leo. Ginn and Company, Boston. 1928. Pp. xxi, 738.

With the technical side of Brother Leo's work we are not here concerned, save to mention that he has done rather well in avoiding dull enumerations of names, dates, and titles. His work is well seasoned with anecdotes and extracts from works of the men to whom he gives attention.

Some discussion has arisen recently as to what constitutes a Catholic poet or novelist. It would be of great interest also to determine what makes a literary historian Catholic. Certainly the critic who emphasizes unduly the work of Catholic authors does not qualify because he lacks the critical sense of the historian. We think that Brother Leo qualifies under the title because he shows a keen appreciation of the Catholic tradition which lies back of European thought, while at the same time he spurns literary sectarianism. He is then, both catholic and Catholic.

ANTON ANWANDER. Die Religionen der Menschheit: Einfuehrung in Wesen und Geschichte der ausserchristlichen Gottesvorstellungen. Herder & Co., Freiburg im Breisgau. 1927. Pp. 567.

The author, after a short introduction dealing with the nature and development of religion in general, gives a clear and succinct outline, first of the religions of the uncivilized peoples of the past and present, and next of each of the great historical religions of the Occident and Orient. The treatment is primarily expository and historical, although a number of psychological, philosophical, and apologetic questions are touched upon incidentally.

The bibliography (pp. 547-59) is an excellent guide to the more important sources, the emphasis being upon the German ones. One misses some key works in other languages, such as, for example, Lowie's *Primitive Religion*. A very happy innovation in the work is the appended "Lesebuch", a "source book" of 53 excerpts averaging nearly a couple of pages each from the best monographs upon particular religions. There are also 29 illustrations and a map of the religions of the world.

The whole work is marked by directness and simplicity of exposition, orderliness of presentation, and balance of judgment. It can be cordially recommended to priests, teachers, and laymen interested in the subjects dealt with. There are several outlines of the kind in German from the pens of non-Catholic writers. This is the first satisfactory outline from a Catholic writer.

GENERAL PSYCHOLOGY. The Reverend Leo F. Miller, D.D. Joseph F. Wagner, Inc., New York. 1928. Pp. viii, 321.

The busy priest has little time to follow the amazing advances of modern research. Psychology, however, is one science with which he should try to keep abreast, even at the cost of considerable effort. For psychology has immense importance to him both for theoretical and practical reasons. Since it deals with human personality it touches very closely upon the soul itself and the priest should be ready to answer objections drawn from recent discoveries in this field. Then too, psychologists are constantly discovering facts which help one to understand human nature better. Doctor Mullen, for instance, has shown how modern psychology can aid in the pastoral treatment of scruples.[1]

[1] Mullen, Joseph J.: *Psychological Factors in the Pastoral Treatment of Scruples.* (Studies in Psychology and Psychiatry from the Catholic University of America, Volume I, Number 3, June, 1927.)

For those who want a brief and non-technical review of the present state of psychology Dr. Miller's little book will be most welcome. Although intended primarily as a text book, it is written in a style to interest the general reader. An excellent glossary will help those who are unaccustomed to the technical terms, and numerous references will serve as a guide to the reader who desires to pursue the subject further. Dr. Miller has done a piece of scholarly work. His judgments are sane, and mistakes are neither frequent nor important.

The book places more emphasis than would seem desirable on neurology and on the older theoretical treatment of such topics as sensation, perception and "sense representation". The best modern texts are giving less and less attention to these things and more and more to such recent developments as the test movement, mental analysis, and educational and industrial psychology. Recent discoveries in these fields have made possible an altogether new method of treating the insane. They have helped to revolutionize education and they have furnished the first really promising answer to the problem of delinquency. Dr. Miller passes over these things altogether or treats them very superficially. A future edition may well give them a more adequate treatment.

THE LIFE OF THE SERVANT OF GOD, PIUS X. By the Very Rev. Don Benedetto Pierami, Abbot of St. Praxede. Casa Editrice Marietti: Turin, Rome. 1928. Pp. 208.

The fact that this life of Pope Pius X was written by the Postulator of his cause gives it an almost official character and guarantees its accuracy. The Roman edition appeared in 1924, just ten years after the holy Pontiff's death. The English translation clings closely, often too closely, to the original Italian, so that the life by Mother F. A. Forbes will probably appeal more to American readers. Enriched by excellent photographs, the volume contains accounts of eleven marvellous cures wrought through the Pope's intercession. But most marvellous of all was the man himself. As Pastor the historian says in his brief preface, "All those who were ever admitted to his presence had the profound conviction of being face to face with a saint. This conviction becomes stronger and stronger the more a person knows about the life of this servant of God." Such conviction is deepened by the reading of this tribute of love. If humility, charity, self-sacrifice, courage for the right, zeal for the glory of God, prayer and patient suffering make a saint, then this man was one. As curate, pastor, chancellor, Bishop of Mantua, Patriarch of Venice, and Pope, he practised all these virtues in

troublous times to a heroic degree. One hopes that his successor and namesake may have the joy of officially declaring this to the world.

L'EGLISE DES PREMIERS SIECLES. Par E. Amann. Bloud et Gay: Paris. 1 Vol. in 16. Pp. 185.

The *Bibliothèque Catholique des Sciences Religieuses* is to consist of over a hundred volumes tracing the history of God's revelation both in the Old and the New Testament, the development and present state of the Church, her dogmas, moral code, religious literature and art, liturgy, devotions, and her relations to the separated and the non-Christian churches. In this comprehensive scheme the present volume is the fifth to appear. Prepared by a professor of history in the University of Strasbourg, co-editor of and contributor to the *Dictionnaire de théologie catholique*, it traces the exterior and the interior progress of the Church, in the West up to the fifth, in the East through the seventh century. In brief compass, with admirable lucidity of style and proportion of matter, M. l'Abbé Amann pictures the persecutions, the heresies, the growing fixation of doctrine and discipline of this new organization, which, from being a thing suspect and hated, became the religion of the state. His résumé is reliable and interesting.

A DAUGHTER OF THE CROSS. Life and Mystical Letters of Sister Emilie. By the Rev. C. Richstaetter, S.J. Translated by F. C. P. J. Kenedy & Sons: New York. Pp. 311.

One expects to find mystics in cloistered convents. Here is the story of a nun in an active Congregation who seems not only to have practised heroic virtue, but also to have been the recipient of extraordinary spiritual favors. The Daughters of the Cross were founded in 1833 in Liège by the Venerable Mother Marie Thérèse Haze. Twelve years later they received as a postulant Julie Schneider, a young Prussian girl who was soon to become their model religious and novice mistress. A few months later, however, she was obliged to leave this congenial office and to undertake the reformation of an extremely relaxed community of nursing Sisters. What followed makes painful reading. One can hardly believe the obstinacy, trickery, worldliness of these secular nurses in nun's clothing or the interference and criticism which priests permitted themselves to exercise toward these devoted Daughters of the Cross. Sister Emilie was tried in the fire and came out pure gold. Little by little she won over her enemies, built up the hospital, increased her own community, and made rapid strides toward sanctity. Her letters

show that she experienced the gift of tears, many non-corporeal visions of our Lord, the transverberation of her heart, and the spiritual espousals. These letters have been studied by those who have themselves had experience of mystical gifts, and they have admitted her into their high company. Sister Emilie died at Düsseldorf in 1859 after six and a half years of veritable martyrdom. The ecclesiastical tribunal looking toward her Beatification met for the first time at Aix-la-Chapelle in 1926. Even those who cannot follow her in her extraordinary graces can learn much from her fidelity to rule, her zeal, patience, humility, and love of the hidden life.

Literary Chat

The Frederick Pustet Co. (New York and Cincinnati) maintains the traditional reputation of the old Ratisbon firm, for timeliness and accuracy of liturgical detail, in the *Ordo* which serves the clergy for guidance in the celebration of the Mass and the recitation of the Divine Office. Their 1929 *Ordo,* giving the daily offices of the Universal Church, is especially designed to serve the priests of the eastern provinces of the United States, viz. Baltimore, New York, Boston, and Philadelphia. Particular attention is called in a separate note to the obligation and mode of celebrating hereafter the feasts of the lately canonized Saints John Eudes, John Marie Vianney, and Teresa of the Child Jesus, which had already become obligatory in many dioceses during the past year through the instructions of local Ordinaries.

The spiritual and social implications of crime are such that no priest may be indifferent to it. Sin is followed by terrible consequences in personal life but as well by appalling consequences in social life. Unless we insist upon the spiritual element in crime we shall offer little resistance to the tendency now observed in the field of social research to look merely upon the sociological aspects of it. In order that the clergy may do its full duty, attention should be given to the rapidly growing literature that results from general attempts to find the facts of crime and the explanation of it. Two publications are at hand which are of value in offering an insight into present-day efforts to gain the knowledge in question—*Review of the National Crime Commission Conference,* E. R. Cass, reprinted from the 83rd Annual Report of the Prison Association of New York, 18 pages; and *The Report of the Crime Commission of the State of New York,* Legislative Document, 1927, No. 94, J. P. Lyon, Albany, 432 pages.

From the first of these publications a single sentence may be taken which should startle us. "Burglars and robbers of 1937 are now stealing from fruit-stands and breaking window panes." An entire philosophy of education is involved in those words. From the ranks of little children today in the care of the nation will come the criminals of the future.

The Report of the New York Crime Commission contains a large range of carefully sifted information on many aspects of crime and criminals and an interpretation of delinquency among children as it is affected by social conditions. Only when we see the social implications of juvenile delinquency may we hope to do our full duty in safeguarding children, and thereby the future of society. A careful study of two hundred and one persistent truants reveals much information about attitudes and living conditions which

bring their problems into the very heart of education. "Modern sociological theory, well substantiated by the studies of social workers, judges and psychologists, in social agencies, courts and clinics maintain that the majority of criminals show their antisocial traits in childhood. From the point of view of crime prevention, this theory if true is of utmost importance" (pp. 331). No priest or Catholic teacher may be indifferent to the social obstacles that hinder many little children from an opportunity to answer the call of Christ that they come to Him.

In the Highway of the Cross, Father Placid Wareing, C.P. (Kenedy, N. Y.; pp. 90), the author, presents the successive scenes of the Passion clearly in their historic background. He intrudes little of his own comment and leaves the facts to appeal to those who use the work for meditation. It appears to be the outcome of the personal devotion of the author, who died before the volume was published.

The rapid and promising growth of retreats for laymen lends interest to the account of Father Terence Shealy, S.J., published recently by the Rev. Gerald C. Treacy, S.J. (*Father Shealy,* A Tribute. Mt. Manresa, Fort Wadsworth, New York; pp. viii, 134). He was a pioneer in the lay retreat movement in the United States as well as in the promotion of systematic training for Social Work. The contents of the book consists largely of Father Shealy's essays, notes, sermons, and newspaper articles.

In a paper-bound booklet of one hundred and four pages by Father Gilbert F. Esser, C.PP.S., we have a very complete description of all of the duties of altar boys. (*Correct Serving at the Altar,* Messenger Print, Carthagena, Ohio.) All ordinary ecclesiastical functions which require the services of altar boys are included by the author and are discussed with thoroughness and accuracy. A priest who is interested in training altar boys will find this work of the greatest possible value. It would seem wise, however, to accompany instruction by actual practice and demonstration. The average altar boy might recoil from attempts at memorizing. If he were to read the little work from time to time he would be able to correct his mistakes and inadvertences without much effort. A short section of it contains instruction on the pronunciation of Latin.

A discriminating treatment of Socialism, Communism and Bolshevism in the light of the Gospel is found in a reprint of a lecture delivered in Chicago last December by the Right Reverend Christian Schreiber, D.D., Ph.D., Bishop of Meissen, Saxony. (Reprint published by the Reverend Oscar Strehl, 702 South May Street, Chicago.) A careful reading of this lecture will serve to guide thinking on fundamental problems of government and property. We read, for instance, "Did Jesus regard sound philanthropic capitalism as the only right economic system? The question must be answered in the negative. Just as He left to men the free choice of a form of government, Jesus also gave them a free hand with reference to economic systems, provided only that they would not swerve from the moral law of nature and that changes from one system to another would not violate justice." — "Christ neither approves nor condemns capitalism as an economic system, but on the contrary leaves the selection among various states a matter of free choice, provided only that the demands of the moral law are duly regarded." The criticism of Socialism and Communism is strong and true. The criticism of the abuses of capitalism is true and uncomfortable. This reprint deserves wide circulation and thoughtful study.

The Popular Liturgical Library publishes a second edition of *My Sacrifice and Yours,* by Virgil Michel, O.S.B. (The Liturgical Press, Collegeville, Minnesota.) That Library has published one series of *General Aspects of Liturgy;* a second series, *Liturgical Texts* with translations and explanation; a third, *Miscellaneous Practical Manuals,* and a fourth, *Church Rack Pamphlets. My Sacrifice and Yours* contains an explanation of the Holy Sacrifice in which liturgy and history are interwoven in the most helpful

way. Father Michel's little work deserves wide circulation. It would be most helpful for those about to enter the Church and for recent converts, no less than for Catholics whose interest in the Holy Sacrifice tends so often to be narrowed down to mere attendance at Mass.

Not novelty of doctrine, but unction and encouragement, is what our religious look for in retreat sermons. Prayer, the vows, the spirit of one's vocation, the carrying of one's cross cheerfully, bearing with one's neighbors, fighting temptation and rising after falls, preparing for death and heaven—these must be dealt with, whoever be the preacher, whatever be his manner of approach. Father Muntsch writes of these things clearly, and pleasantly in a recent work, insisting on the sources of joy which religious have more than on the defects which they commit. His book cheers and inspires confidence with its easy style, references to modern conditions, and understanding of the difficulties which religious experience. (*Conferences for Religious Communities.* Albert Muntsch, S.J. B. Herder: St. Louis. 1928. Pp. 244.)

A well printed pamphlet of 39 pages by Father C. C. Martindale, S.J., gives us, with slight omissions, the entire Latin and English texts of Prime for the whole week. (*Morning Prayers from the Liturgy, with Notes.* Catholic Truth Society, London.) The translations of psalms and hymns are so vigorous, the notes are so instructive and appealing that priest and layman will find great profit in adding this little work to their books of daily piety. Father Martindale's pamphlets on Baptism, Vespers, Complin and Tenebrae are equally good.

The Catholic Truth Society has brought out recently reprints of Father Richard F. Clark's *Short Meditations on the Hidden Life* and *"Come, Holy Ghost"*; also, *An Hour with Christ in His Passion* and *Devotions to Our Lady of Perpetual Succour,* compiled by the Rev. W. Raemers, C.SS.R.

We owe to the same active Society a new edition of a lecture delivered by Dom. John Chapman, O.S.B., in 1906 before the Society of St. Thomas of Canterbury on *The First Eight General Councils,* and *Papal Infallibility.* That this is its third edition is a tribute to its worth. A chapter has been added by the author in which he discusses the Vatican Council and the views of Döllinger. Controversialists should keep this pamphlet close at hand.

The September 1928 issue of the *Conference Bulletin of the Archdiocese of New York* (vol. VI, no. 3) contains a very helpful discussion of "The Theology of Venial Sin" and the solution of a case of absolution in the confessions of three Sisters in circumstances which easily occur in ordinary experience. On account of the care demanded of such confessors, as to their jurisdiction, the answers and explanations given are of very real value. The *Bulletin* is published by St. Joseph's Seminary and College, 462 Madison Avenue, New York City, for private circulation only.

L'Habitation en Nous des Trois Personnes, by Paul Galtier, S.J. (Gabriel Beauchesne, Paris; 1 vol. in 8°; 256 pp.), is a solid study of a fundamental dogma of Catholic faith.

Theologians agree that all the works of the Trinity *ad extra* are common to all three of the Divine Persons. Yet Holy Scripture and the Fathers "appropriate" this action to one Person, and that to Another. They "appropriate", for example, the sanctification of the soul to the indwelling of the Holy Spirit. Does this mean an action exclusively belonging to the Third Person, somewhat as the Incarnation and Redemption belong exclusively to the Second Person?

After a study of Holy Scripture and the Fathers, especially St. Athanasius, St. Augustine, St. Cyril of Alexandria, St. Gregory of Nazianzen and St. Basil, Father Galtier does not think so, and he combats the opinion ascribed to Petau and more or less defended by Father de Regnon and Mgr. Waffelaert. Nor does he lay the same stress as do John of St. Thomas and Father Gardeil, O.P., on the fact that the Holy Ghost makes some souls conscious of His presence. The impor-

tant fact, which concerns all Christians, is that the Holy Trinity does ontologically and substantially abide in the soul which is in the state of grace. Few persons are actually conscious of this indwelling; infants and sleeping persons cannot be conscious of it. Yet the Blessed Trinity is in them as truly as in the praying saint. The explanation given by St. Thomas is the one to be maintained. There is no special exclusive indwelling by the Holy Ghost. The Trinity is present whether we are aware of this fact or not. The virtual apprehension of this presence is all that can be expected in this life of faith, outside of some rare privilege.

Father Lasance has compiled and Benziger Brothers have published *The Sunday Missal,* with introduction, notes, and a Book of Prayer. One hails with distinct gratification every such aid designed that the congregation may read Mass with the priest. It means assistance at Mass, rather than mere attendance thereat. Signs are multiplying that the liturgical movement is spreading among Catholics throughout the United States, for practically every Catholic publishing house in America now has its own authorized edition of the Roman Missal in English. The children in our schools are becoming more and more familiar with the official prayers at Mass and with the action of the Holy Sacrifice. The older generation likewise, through instruction and sermon and the interest of the school children, are coming into this splendid Catholic movement, back to the liturgy.

In *Mass Prayers,* a little leatherette brochure of sixty-four pages, Father Garesché begins with an exposition of the purpose and symbolism of the Mass. Then follows a brief and simple explanation of each part of the Mass as the priest proceeds with it, and short prayers to be said as one follows the celebrant at the altar. The full-page illustrations of the chief stages of the action of the Mass are excellent. (Bruce Publishing Co., Milwaukee, Wisconsin.)

Another new prayer-book comes from John P. Daleiden Co., of Chicago. It is entitled *Shower of Graces,* and has been prepared by the Rev. Peter A. Resch, S.M., S.T.D. What commends this new member of an already large family is that it teaches one how to follow the prayers at Mass intelligently and leads up to the use of the Missal, which is, after all, the great desideratum for the congregation during Mass. Another good feature of this manual is its suggestions of how to pray, and how to unite prayer and act. As a piece of bookmaking it leaves nothing to be desired.

Books Received

SCRIPTURAL.

VERBAL CONCORDANCE TO THE NEW TESTAMENT (Rheims Version). By the Rev. Newton Thompson, S.T.D. John Murphy Co., Baltimore, Md. 1928. Pp. 394. Price, $3.75 *net.*

DAS BUCH DANIEL. Übersetzt und erklärt von Dr. Johann Goettesberger, o. Professor der Theologie an Der Universität München. (*Die Heilige Schrift des Alten Testamentes.* In Verbindung mit Fachgelehrten. Herausgegeben von Dr. Franz Feldmann, o. Professor der Theologie an der Universität Bonn, und Dr. Heinr. Herkenne, a. o. Professor der Theologie an der Universität Bonn. VIII. Band, 2. Abteilung.) Bonn: Peter Hanstein. 1928. Seiten viii—104. Ladenpreis: brosch. 3 *Mk.* 50; geb. 4 *Mk.* 80.

THEOLOGICAL AND DEVOTIONAL.

THE CHURCH. Papers from the Summer School of Catholic Studies held at Cambridge, 6–15 August, 1927. Edited by the Rev. C. Lattey, S.J. (M.A., Oxon.), New Testament Professor at Heythrop College, Oxon., Editor of *The Westminster Version of the Sacred Scriptures,* of *The Religion of the Scriptures,* etc. W. Heffer & Sons, Ltd., Cambridge, England; B. Herder Book Co., St. Louis, Mo. 1928. Pp. xiv—303. Price, $2.50 *net.*

THE LIFE OF JESUS CHRIST. By the late Rev. Pere Didon, of the Order of St. Dominic. With a memoir of the author. Sixth edition in one volume. Kegan Paul, Trench, Trübner & Co., London; B. Herder Book Co., St. Louis. 1928. Pp. xv—399. Price, $3.75 *net.*

THE ATONEMENT. Papers from the Summer School of Catholic Studies held at Cambridge, 31 July–9 August, 1926. Edited by the Rev. C. Lattey, S.J. (M.A., Oxon.), New Testament Professor at Heythrop College, Oxon., Editor of *The Westminster Version of the Sacred Scriptures, The Religion of the Scriptures,* etc. W. Heffer & Sons, Ltd., Cambridge, England; B. Herder Book Co., St. Louis. 1928. Pp. xx—309. Price, $2.50 *net.*

THE ADVENT EPISTLES AND GOSPELS. Homiletically Explained. By the Right Rev. Paul William Von Keppler, D.D., late Bishop of Rottenburg. Translated by the Rev. Hamilton Macdonald, M.A. With a Preface by His Eminence Cardinal Bourne. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1927. Pp. xv—208. Price, $2.25 *net.*

TWO HUNDRED SERMON NOTES. By the Rev. F. H. Drinkwater. B. Herder Book Co., St. Louis; Sheed & Ward, London, E.C. 1928. Pp. 275. Price, $2.25 *net.*

THE CANONICAL STATUS OF THE ORIENTALS IN THE UNITED STATES. A Dissertation submitted to the Faculty of Canon Law of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Canon Law by the Rev. John Aloysius Duskie, A.B., J.C.L., of the Diocese of Concordia. (*Canon Law Studies,* No. 48.) Catholic University of America, Washington, D. C. 1928. Pp. viii—196.

SHORT ADDRESSES FROM THE COLLECT, EPISTLE AND GOSPEL. For Each Sunday in the Year, Ash Wednesday, Good Friday, Ascension Day, Christmas Day, and for Harvest. By the Rev. S. M. Statham, LL.D., Rector of Cottisford and Hardwich-with-Tusmore, Oxon.; author of *Sermons in Brief, Sermons for the Year, with Outlines in Brief, The Season of Lent, The Black Letter Saints, Red Letter Days, Faerie Tales from Bible History, Hephzibah,* etc. Skeffington & Son, Ltd., London, W. 1. Pp. 288. Price, 6/– *net.*

THE HUMANITY OF GOD. An Interpretation of the Divine Fatherhood. By John Wright Buckham, D.D., author of *Mysticism and Modern Life, Progressive Religious Thought in America, Personality and Psychology,* etc. Harper & Bros., New York and London. 1928. Pp. xiv—265. Price, $2.50.

TWO ARGUMENTS FOR CATHOLICISM. By Antonin Eymieu. Translated from the French by John L. Stoddard. Benziger Brothers, New York, Cincinnati Chicago. 1928. Pp. viii—203. Price, $2.50 *net.*

REVELATIONS AND PRAYERS OF ST. BRIDGET OF SWEDEN. Being the "Sermo Angelicus", or Angelic Discourse concerning the Excellence of the Virgin Mary, revealed to the Saint, with Certain Prayers translated from the Latin by Dom Ernest Graf, O.S.B., monk of Buckfast Abbey. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. vii—88. Price, $1.25 *net.*

LEADING MEDITATIONS OF THE SPIRITUAL EXERCISES. By Charles E. Blount, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. vii—147 Price, $1.70 *net.*

THÉOLOGIE DU NOUVEAU TESTAMENT. Par le R. P. Lemonnyer, O.P., professeur au Collège Théologique du Saulchoir. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 199. Prix, 10 *fr.*

MGR. GIBIER, UN GRAND ÉVEQUE FRANÇAIS RÉALISATEUR. Par A. Lugan, Missionaire dioécesain d'Albi. P. Téqui, Paris–VI^e. 1928. Pp. 38. Prix, 3 *fr.* 50.

MARGUERITE SINCLAIR (1900-1925). Par Mgr Laveille, Protonotaire Apostolique, Vicaire Général de Meaux. Une "Petite Fleur Ecossaise" émule de Sainte Thérèse de Lisieux. Deuxième édition. Pierre Téqui, Paris–VI^e. 1928. Pp. vi—193. Prix, 10 *fr. franco.*

JURIS CANONICI ET JURIS CANONICO-CIVILIS COMPENDIUM (olim a Revmo De Brabandere et Rdo adm. Dom. Van Coillie editum). A. De Meester, J. C. D., Canonicus Titularis Ecclesiae Cathedralis. Nova editio ad Normam Codicis Juris Canonici. Tomus Tertius, Pars Secunda: Liber IV et V cod. jur. can. Brugis: Desclee, De Brouwer & Sii. 1928. Pp. viii—347.

LA MONTÉ DU SACERDOCE. Par Mgr A. Gouraud, Evêque de Vannes. P. Lethielleux, Paris. 1928. Pp. 367. Prix, 13 *fr. franco.*

EUCHARISTIC WHISPERINGS. Being Pious Reflections on the Holy Eucharist and Heart-to-Heart Talks with Jesus in the Blessed Sacrament. Adapted by Winfrid Herbst, S.D.S. From the German translation by Ottilie Boediker. Vol. IV. First edition. Society of Divine Savior, St. Nazianz, Wisc. 1928. Pp. ix—110.

CATHOLIC PREACHERS OF TO-DAY. Seventeen Sermons. With an Introduction by His Eminence Cardinal Bourne. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1928. Pp. xvi—265. Price, $2.25.

THE EUCHARISTIC FAST. Some Comments on a Recent Publication of the Rev. Percy Dearmer. By Herbert Thurston, S.J. Longmans, Green & Co., Ltd., London. 1928. Pp. 27. Price, $0.40.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS. Literally Translated from the Original Spanish by a Benedictine of Stanbrook. Edited by the Rev. C. Lattey, S.J., author of *Thy Love and Thy Grace:* an Eight-Days' Retreat for Religious, etc. B. Herder Book Co., St. Louis and London. 1928. Pp. xii—163. Price, $1.75 *net.*

HOLY ORDERS AND ORDINATION. Study in the History of Dogma. By the Rev. J. Tixeront. Authorized translation from the second French edition by the Rev. S. A. Raemers, M.A. B. Herder Book Co., St. Louis and London. 1928. Pp. xi—371. Price, $2.50 *net.*

THE CATHOLIC CHURCH AND CONFESSION. By Leonard Geddes, S.J., D.D., and Herbert Thurston, S.J. (*Calvert Series.*) Macmillan Co., New York. 1928. Pp. 104. Price, $1.00.

GOD'S WONDERLAND. First Steps in Meditation for Children. By the Rev. J. E. Moffat, S.J. First Series. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 64. Price, $0.25; $22.50 an hundred—*net.*

ORDO DIVINI OFFICII RECITANDI MISSÆQUE CELEBRANDÆ juxta Kalendarium Ecclesiæ Universalis nuperrime reformatum et ad tramitem novarum rubricarum in usum Provinciarum Baltimor. Neo Eborac. Boston. Philadelph. 1929. Sumptibus Fr. Pustet et Socior. Societatis jure Constitutæ, Neo Eboraci et Cincinnatis.

PHILOSOPHICAL.

BIRTH CONTROL. The Fallacies of Dr. M. Stopes. By Henry Davis, S.J., Professor of Moral Theology, Heythrop College, Chipping Norton, Oxon. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 80. Price, $0.50 *net.*

L'ÉGLISE DANS LES TEMPS MODERNES. Par A. Leman, professeur aux Facultés Catholiques de Lille. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 199. Prix, 10 *fr.*

GOD AND CREATION. An Epitome of the Fundamental Truths of Religion as Found in the Scriptures and in the Tradition of the Church, together with the Arguments from Human Reason. A textbook for colleges and universities. By Thomas B. Chetwood, S.J., Professor of Philosophy, Georgetown University. (*The Truth of Christianity Series.*) Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 291. Price, $3.00 *net.*

RELIGION WITHOUT GOD. By Fulton J. Sheen, Ph.D., S.T.D., Agrège en Philosophie de l'Université de Louvain, Member of the Faculty of Theology, the Catholic University of America. Longmans, Green & Co., New York, London, Toronto. 1928. Pp. xiv—368. Price, $3.50.

THOMAS AQUINAS. His Personality and Thought. By Dr. Martin Grabmann, University of Munich. Authorized Translation by Virgil Michel, O.S.B., Ph.D., St. John's Abbey, Collegeville, Minn. Longmans, Green & Co., New York, Toronto. 1928. Pp. ix—191. Price, $2.50.

INTRODUCTORY SOCIOLOGY. By Albert Muntsch, S.J., St. Louis University, author of *Evolution and Culture, The Higher Life,* etc., and Henry S. Spalding, S.J., St. Mary's College, Kansas, author of *Chapters in Social History, Introduction to Social Service, Social Problems and Agencies,* etc. D. C. Heath & Co., Boston, New York, Chicago, Atlanta, San Francisco, Dallas and London. 1928. Pp. xiv—466.

UNIVERSAL KNOWLEDGE. A Dictionary and Encyclopedia of Arts and Sciences, History and Biography, Law, Literature, Religions, Nations, Races, Customs and Institutions. Edited by Edward A. Pace, Ph.D., D.D., Conde B. Pallen, Ph.D., LL.D., Thomas J. Shahan, D.D., James J. Walsh, M.D., Ph.D., John J. Wynne, S.J., S.T.D., assisted by numerous collaborators. Volume II of twelve volumes. Universal Knowledge Foundation, Inc., New York. 1928. Pp. vi—892.

PATRIOTISME ET INTERNATIONALISME. Par M. l'abbé Paulin Giloteaux. Patrie —Guerre—Paix—Internationalisme—Société des Nations. Pierre Téqui, Paris–6e. 1928. Pp. 278. Prix, 12 *fr.* 50 *franco.*

POUR QU'ON LISE LOUIS VEUILLOT. Par Pierre Fernessole, Docteur ès-Lettres. P. Lethielleux, Paris–VIe. 1928. Pp. 94. Prix, 4 *fr.* 60 *franco.*

THE PILGRIMAGE OF BUDDHISM and A BUDDHIST PILGRIMAGE. By James Bissett Pratt, Ph.D., Professor of Philosophy in Williams College. Macmillan Co., New York. 1928. Pp. xii—758. Price, $3.00.

THE CHALLENGE. A Story of Conspiracy and the Coming Crash. By Eustace Dudley, B.A., author of *National Resurrection.* Longmans, Green & Co., London, New York, Toronto. 1928. Pp. ix—133. Price, $1.60 (4/–).

HISTORICAL.

THE ACHIEVEMENT OF THE MIDDLE AGES. By W. E. Brown, sometime Lecturer in History in the University of Glasgow. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1928. Pp. 240. Price, $2.00 *net.*

CATHOLIC EMANCIPATION. Reviewed a Century After. By the Rev. Timothy O'Herlihy, C.M. M. H. Gill & Son, Ltd., Dublin. 1928. Pp. xi—120. Price, 3/6 *net.*

JOHANN PHILIPP ROOTHAAN, der bedeutendste Jesuitengeneral neuerer Zeit (d. 1853). Von Augustin Neu, S.J. Bearbeitet nach dem grösseren holländischen Werke des P. Petrus Albers, S.J. Mit einem Titelbild. B. Herder Book Co., Freiburg im Breisgau und St. Louis, Mo., U. S. A. 1928. Seiten viii—255. Preis, $2.00 *net.*

HISTORIA DE LA IGLESIA EN MÉXICO. Por el P. Mariano Cuevas, S.J., Miembro de la Sociedad Mexicana de Geografia y Estadistica y de la Real Academia de la Historia de Madrid. Tomo I: Libro Preliminar (Estado del Pais de Anahuac antes de su Evangelizacion) y Libro Primero (Origenes de la Iglesia en Nueva España. 1511-1548), pp. 493. Tomo II: Libro Primero (Consolidacion y Actividades de las Instituciones Fundadoras. 1548-1572); Libro Segundo (Los Elementos Regeneradores. 1572-1600) y Libro Tercero (Frutos Especiales de la Iglesia en el Siglo XVI), pp. 528. Tomo III, 1600-1699: Libro Primero (Instituciones y Labor de la Iglesia Organizada); Libro Segundo (Las Misiones); y Libro Tercero (Frutos de la Iglesia en el Siglo XVII), pp. 571. Tomo IV, 1700-1800: Libro Primero (Instituciones y Labor de la Iglesia Organizada); Libro Segundo (Las Misiones); y Libro Tercero (La Destruccion), pp. 509. Tomo V: Libro Primero (La Iglesia y la Independencia Nacional. 1800-1821); Libro Segundo (De la Independencia a la Reforma. 1821-1855); y Libro Tercero (De la Reforma al Centenario. 1855-1910), pp. 502. Editorial "Revista Catolica", El Paso, Texas. 1928. The first four volumes are of "Tercera edicion".

MISCELLANEOUS.

TRISTRAM LLOYD. A Novel. By the Very Rev. Canon Sheehan, D.D. Edited and completed by the Rev. H. Gaffney, O.P. With a biographical appendix by the Rev. H. J. Heuser. Longmans, Green & Co., New York, London, Toronto. 1928. Pp. vi—320. Price, $2.50.

DAN'S WORST FRIEND. The Story of a Self-tried Boy. By Robert E. Holland, S.J., author of *Reardon Rah!* and *Dan's Best Friend*. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 222. Price, $1.25 *net*.

MARY ROSE AT ROSE GABLES. By Mary Mabel Wirries, author of *Mary Rose at Boarding School*. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 157. Price, $1.00; $1.10 *postpaid*.

THE CATHOLIC CHILD. First Reader. By Rena A. Weider, B.S., Specialist in Reading, and Monsignor Charles F. McEvoy, A.M., LL.D., Chancellor of the Diocese of Syracuse, N. Y., formerly Superintendent of Schools, Diocese of Syracuse. Illustrated by Eunice Stephenson. The John C. Winston Co., Philadelphia, Chicago, Toronto, Atlanta, San Francisco, Dallas. 1928. Pp. vi—146. Price, $0.60.

THE NEW CORONA READERS. Book Six. By Maurice Francis Egan, Brother Leo, James H. Fassett. Ginn & Co., New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco. 1928. Pp. 384. Price, $0.84.

IN THE SAVAGE SOUTH SOLOMONS. The Story of a Mission. By the Right Rev. L. M. Raucaz, S.M., Vicar Apostolic of the South Solomon Islands. Society for Propagation of Faith, New York. 1928. Pp. 270. Price, $1.00.

ALMANACH DU PÈLERIN. 1929. Maison de la Bonne Presse, Paris. Pp. 127. Prix, 2 *fr.* 45 *franco*.

TWOPENNY PAMPHLETS: B26, *Ven. Don Bosco*. By Mrs. Raymond Barker. New edition, revised by a Salesian Father. Pp. 32. B151, *Ven. Robert Southwell, S.J.* By Gilberte Turner. Pp. 24. B240, *Sister Mary Celeste of the Will of God, of the Order of the Most Holy Redeemer*. By a Redemptoristine. Pp. 16. B269, *St. Columba*. By Denis Gwynn. Pp. 24. B270, *Ven. Nicholas Postgate*. Pp. 28. C248, *Continuity: A Dream*. By W. H. W. Bliss. Pp. 20. F68, *Mr. Bowles's Lunch*. By R. P. Garrold, S.J. Pp. 32. F128, *The Black Derby*. Pp. 24. H176, *The Early Russian Church and the Papacy*. By the Right Rev. H. K. Mann, D.D. Pp. 36. H177, *East and West in the Unity of Christ*. By the Right Rev. Mgr. d'Herbigny, Bishop of Ilium. Translated from the French by Mrs. Reginald Balfour. Pp. 32. R90, *Catholic Rites and Pagan Customs*. By Sir Bertram Windle, Sc.D., Ph.D., F.R.S., of St. Michael College, University of Toronto. Catholic Truth Society, London. Price, *twopence* each.

INDEX TO VOLUME LXXIX.

Abortion, censure for, 650
Absolution, refusing, 631
Abstinence for priests on Ember days, 201
Act of Reparation to Sacred Heart, 294
Adoption of Protestant child, 417
Advent, past and present, 561
Agreements before marriage, 403
Albright, Dr., in Palestine, 419
Alexandria, city of controversy, 175
Alms or stipend, 381
Americanized Italian priests, 257
Annulments of marriage, 643
Archbishop's Pocket-Book, 486
Arians, St. Athanasius, 173
Aristotle on slavery, 225
Ashes, blessed, at home, 305
Athanasius and Arians, 173
Athletics, parish, 291
Atmospheric religion, 473
Atonement: not penal, 115; our Lord's, 113
Authority in spiritual life, 29
Bandas, Fr., on Atonement, 113
Banns of marriage, 648
Baptism: form and matter, 93; Latin at, 197; of illegitimate, recording, 191, 648; solemn, at home, 305
Benavides in New Mexico, 158
Benedict, Fr.: on frequent Communion, 1; on parish mission, 463
Benediction: October devotions, 304; prayer before, 309; private and public, 91; twice a day, 91
Bequests for Masses, 534
Bernard, Fr., on Sacerdotal League, 297
Bernardini, Mgr., on Peter's Pence, 15
Bible Study, Recent, 418
Birth control: arguments against, 133; crusade against, 631; immorality of, 527; perverted faculty argument, 408; spreading, 242, 621; unnatural, 134; valid marriage, 403
Bishop, indulgences by, 651
Black International, 229
Black man's ideals, 505
Blessed ashes, at home, 305
Blessed Sacrament in convent, 649
Blessed Virgin: Leo XIII on, 314; patronal titles of, 542
Bossuet on Redemption, 114
Bourdaloue on Redemption, 115
Boys: clubs, 285; of ten to twelve years, 149; play, 42, 145, 285; outing without Sunday Mass, 416; psychology of, 145; Scouts, Catholic, 535; Pope on Scouts, 53
Brother, truly a religious, 273; teacher, 283; vocation of, 269
Butin, Dr., in Palestine, 426
Calvin's authority, 601
Canon law: for laymen, degree of, 190; in seminary, 82
Cardinal Hayes, and Boy Scouts, 536
Cariath, site of, 418
Catechists, training of, 470
Catholic: boys' play, 52; negro missions, 496; University, Pius XI on, 633; Pope's Letter to Rector of Catholic University, 519
Charismata, 365
Charity: restraints of, 614; St. Paul on, 363
Cheating in college, 128
Child-bearing, discouraging of, 624
Children, religious instruction of, 470
China, Protestant missions in, 301
Chinese mountaineers, 84
Christ: in education, 34; oneness of faithful, 1
Christian doctrine, teachers of, 470
Christmas, in early Church, 561
Church: and play, 44, 145, 285; door, collections at, 647; or school? 11
Clandestine marriage, 539
Clergy, see *Priest*
Clerks Regular, 275
Clubs for Catholic boys, 53
Coleman, Fr., on prayer before Benediction, 309
Collections: at church door, 647; deducting from pious, 15
College, spiritual adviser, 131
Collegiate honesty, 123
Colored harvest, 496
Communion: and Mass, integral, 8; before operation, 414; distributing hosts before celebrant's Communion, 308; frequent, 1; of sick, 652; target of Satan, 4; time for, 11; to sick in convent, 199; see also *Mass*
Confessional and marriage, 247, 621, 630
Connell, Fr., on recent theology, 311
Consecration to Sacred Heart, 72
Considine, Fr., on China, 301

Constantine and Athanasius, 177
Contemporary religion, 596
Contraception, see *Birth Control*
Convent: chapels, Blessed Sacrament in, 412, 649; see *Religious*
Cooper, Dr., on birth control, 527
Coronado in California, 154
Courtship mentality, 246
Credulity of some Catholics, 393
Curé of Ars, Mass and Office, 188
"Daily Bread'," Communion, 9
Daily Communion, 1
Deductions from collections, 15
Degree of Canon Law for laymen, 190
Designated gifts to church, 16
De Soto in Florida, 153
Diocesan retreats, 23
Dispensation from Eucharistic fast, 537, 648
Doctors and birth control, 622
Domicile for marriage, 89
Donations for pious uses, 15
Dougherty, Cardinal, Pope's letter to, 518
Dowling, Archbishop, on N. C. W. C., 337
Drehmanns, Fr., in Rome, 574
Eastern Churches, return of, 311
Eating for pleasure, 142
Educating for life, 34
Education: N. C. W. C., 345; purpose of Catholic, 31; to marriage, 242, 621
Eleemosyna or stipend, 381
Encyclical on Sacred Heart, 59
Episcopate in early Church, 313
Eucharist: union with Christ, 1; see *Communion*
Eucharistic fast, dispensation, 537, 648
Evolution and revelation, 318
Exodus, sociological aspects, 382
Faith and superstition, 393
Fast, Eucharistic, 537, 648
Feelings, effect on life, 610
Fees, matrimonial courts, 645
Feyerstein, Fr., of Amiens, 296
Ford, Fr., on China, 85
Franciscans in New Mexico, 153
Frequent Communion, 1
Funeral: sermon, time and vesture, 200
Furfey, Dr., on parish and play, 42, 145, 285
Gang age of boys, 150
Garesché, Fr., on Brothers' vocations, 269
Gate of Heaven, Our Lady, 542
Genuflecting at altar, 201
God-parent's obligations, 581
Gregorian music, in school, 484
Hannan, Fr., on Exodus, 382
Heresy-hunting, 393
Heuser, Dr., on Irish villeinage, 642
Historical records of N. C. W. C., 349
Home: and marriage, 247, 621; Catholic atmosphere at, 473; recreation, 50
Honesty in colleges, 123
Hope, J. R., to Gladstone, 581
Hospital, maternity, 623
Hymn of love, St. Paul's, 363
Illegitimate: baptismal name of, 648; recording mother's name of, 191
Immigration, N. C. W. C., 348
Indifferentism, religious, 596
Individualism in religion, 598
Indulgences: episcopal, 651; for Act of Reparation, 294; October devotions, 304
Industrial system, our, 231
Infirmary, Communion in, 652
Instruction, religious, 470
Intention of donor, 17
Ireland: catechetics in, 470; villeinage in, 642
Irish biography, 101
Italian problem, Catholic, 256
Jansen, his rigorism, 5
Josephites in United States, 499
Keller, Dr., on stipends, 373
Kelly, Fr., on pastoral office, 237; on St. Athanasius, 173
Kerby, Dr.: on diocesan retreats, 23; on priest's spiritual problems, 508; on priest's respect for others' feelings, 610
Kilgen, Alfred G., on organ, 521, 639
Kiryath-Sepher, 418
Labor Day reflexions, 225
Latin: for liturgy, 197; in seminary, 80
Lavabo in requiem Mass, 541
Lay: mentality, marriage, 623; organizations, 344
League of Sacerdotal Sanctity, 296
Legal Department of N. C. W. C., 346
Lent, theatre in, 93
Leo XIII: on labor, 230; on Our Lady, 314
Libraries, parish, 292
Licentiate in Theology, 92
Lie, malice of, 137
Life, converting truth into, 123
Little Flower, sanctity of, 355
Liturgy: frequent Communion, 1; taught in schools, 483
Lummis, on Spanish pioneers, 160
Luther: individualist, 598; on Atonement, 114

Luxuria: immoral, 527; wrongness of, 140; see also *Birth Control*
Maguire, Dr., on Irish villeinage, 642
Mahoney, Dr., on birth control, 133, 408, 527
Mariology in Orthodox Church, 311
Marriage-mindedness, 621; see also *Matrimony*
Martyrs of New Mexico, 164
Maryknoll Mission Letter, 85
Mason, retraction by, 415
Mass: adding to prayers after, 542; assistance or attendance, 2; attitude of congregation, 307; bequests by priests for, 534; boys camping over week-end, 416; Commemorations, 308; Communion, integral part of, 8; dispensation from fast, 537, 648; distributing Communion, 308; Eucharistic fast, 537, 648; in infirmary, 652; Lavabo in requiem, 541; moral presence at, 647; of St. Thérèse, 183; prayers after low, 202; said by priest and people, 2; soul of Catholicism, 12; special fruit of, 378; stipend, 373; stipend and memento, 651; see also *Communion*
Maternity hospitals, 623
Matrimony: banns for non-Catholic party, 648; birth control agreement, 403; clandestine marriage of Roumenian Catholic, 539; cost of marriage annulments, 643; debitum, 252; doctors and, 622; domicile for marriage, 88; education to, 242, 621; prenuptial agreements, 403; requirements for valid marriage, 89
McCarthy, Fr., on Red Pope, 569
McClellan, Fr., on Bible, 418
McCort, Bishop, on colored harvest, 500
McMahon, Dr., on catechists, 470
Medieval philosophy, 204
McShane, Fr., on god-parents, 581
Meditation in seminary, 78
Mendoza in Mexico, 154
Mental hallucinations, 355
Metaphysical literature, recent, 203
Mexico, N. C. W. C., 351
Minimizing in morals, 31
"Miserentissimus Redemptor", 59
Mission, Catholic parish, 463
Missionaries for Italians, 266
Missionary, each Catholic is, 35
Monks of old, mostly brothers, 273
Monsabré on Redemption, 115
Month's residence for marriage, 89
Morality, authoritative, 133
Murphy, Fr., on colored harvest, 496
National Catholic Welfare Conference, 337
National parish of Italians, 257
N. C. W. C., review of, 337
Negro missions, 496
Neo-Scholastic literature, recent, 203
Nevins, Fr., on education to marriage, 242, 621
New Mexico, Franciscans in, 153
Nun, see *Religious*
O'Brien, Dr., on Lutheranism, 596
O'Connell, Fr., on St. Paul, 363
October devotions, 304
Offering for Mass, 381
O'Gorman, Dr., on Franciscans in New Mexico, 153
Onanistic vice, 133; see also *Birth Control*
Oneness of faithful with Christ, 1
Ontological evil, 135
Operation, Communion before, 414
Oregon school law, 350
Organs: Catholic church, 639; proper placing of, 521; tonal designs, 639
Orthodox Church, return of, 311
Ott, Abbot, on Advent, 561
Palestine Oriental Society, 419
Parentage of illegitimate child, 191
Parish: and play, 42, 145, 285; bilingual, 257; club for boys, 285; mission, 463; national, 257; priest, see *Priest;* unit of Church, 337
Pastor, see *Priest*
Patronal titles of Our Lady, 542
Penance in early Church, 316
"Per Christum Dominum Nostrum", 650
Percentage of church collections, deducting, 15
Perverted faculty argument, 133, 527; see also *Birth Control*
Peter's Pence, deductions from, 15
Philosophical literature, recent, 203
Pius X, on frequent Communion, 5
Pius XI: on catechetics, 470; on Catholic University, 633
Play, parish and, 42, 145, 285; see *Boy*
Prayers: after low Mass, 202, 542; of Ritual in Latin or in English, 197
Preaching: on marriage, 247, 629; St. Thomas and, 449; time and vesture for funeral sermon, 200; using retreat for sermon material, 26; veil before Blessed Sacrament during sermon, 200
Prenuptial agreements, 403

Press Department, N. C. W. C., 347
Priest: abstinence on Ember Saturdays, 201; among negroes, 499; and people say Mass, 2; boys' clubs, 288; danger of being teacher, 26; difference between priests and religious, 271; during parish mission, 468; example to sacristan, 489; for Italians, 257; genuflecting at altar, 201; in pulpit, 449; Labor Day reflexions, 225; League of Sacerdotal Sanctity, 296; necessity of meditation, 29; pastoral office, 237; personal holiness, 24; religious vocations, 75; respect for others' feelings, 610; retreats for, 23; St. Paul on, 96; spiritual problems of, 508; vocation to brotherhood, 269
Private interpretation of faith, 598
Profit-sharing in industry, 234
Propaganda office in Rome, 569
Protestant adopted by Catholic, 417
Protestants in China, 301
Psychology of boy, 145; see *Boy*
Psychoses and sanctity, 355
Pueblo Indians, 153
Recording baptism of illegitimate, 191
Recreation for boys, 42, 145, 285
Red Pope, 569
Redemption: is love, 119; or Atonement, 113
Reformation obscured Redemption, 113
Reformers, intolerance of, 599
Reflexion, habit of, 28
Reinsbach, Fr., Director, 297
Religion, contemporary, 596
Religious: Blessed Sacrament in convent chapel, 412, 648; Communion to sick, 199; difference between priests and, 271; reading, in school, 484; vocations to brotherhoods, 269
Reparation to Sacred Heart, 59
Reservation of Blessed Sacrament in convent chapel, 412, 648
Respect for others' feelings, 610
Retreats, diocesan, 23
Reunion of Churches, 94
Ritual in Latin or in English, 197
Rosary, October devotions, 304
Ross, Fr., on scandal, 393
Roumenian marriage case, 539
Russell, Dr., on education, 31
Russian theology, 311
Ryan, Dr.: on birth control, 409; on Labor Day, 225
Ryan, Mgr.: on recent philosophical literature, 203; Rector of Catholic University, 519
Sacerdotal Sanctity, League of, 296
Sacraments, revival of, 315
Sacred Heart: Act of Reparation, 59, 294; priestly holiness, 296
Sacred Scripture, see *Bible*
Saint: Athanasius against Arians, 173; Jerome, patron of orphans, 182; John B. Vianney, 96; Mass and Office of, 188; Paul, hymn of love, 363; Teresa, patroness of missions, 183; Mass and Office of, 183; sanctity of, 355; Thomas and preacher, 449; on labor, 226
Saints: and mental science, 355; recently canonized, 95
Sanctity of Little Flower, 355
Sanctuary organs, 526
Satan not asleep, 4
Scandalizing little ones, 393
Scholastic philosophy, 204; degrees in, 92
Schools: Catholic, in United States, 74; religious training in, 473
Scripture in primary school, 482; see *Bible*
Self-knowledge, fear of, 25
Seminaries, preparatory, 74, 533
Seminary: confessors, 78; preparatory, 533; recreation in, 79; salaries in, 82; spiritual director, 77; studies, 79
Sermon, see *Preaching*
Sexton and pastor, 495
Sheehy, Fr., on collegiate honesty, 123
Sick: Communion of, 652; in convent, Communion to sick, 199
Sin versus Redemption, 113
Sister, see *Religious*
Slavery in labor, 225
Smith, Fr., on St. Thomas, 449
Social: action, N. C. W. C., 347; work by brothers, 282
Spaniards in New Mexico, 157
Spiritual: adviser for college, 131; problems of priest, 508
Spirituality is culture, 611
Sponsors, baptismal, 581
Standard of living, wrong, 627
Stipend, Mass, 373, 651
Stole fees, history of, 374
Student: honesty, 123; student more important than subject, 36
Subdeacon, serving as, 94
Subjectivism, fruits of, 604
Summa, aid to preachers, 449
Summer camps for boys, 56
Sunday, outings without Mass, 416
Sundays of Advent, privileged, 568
Supernatural in education, 34
Teachers of religion, 470

Teaching through environment, 38
Telephone for marriage, 89
Theatre in Lent, 93
Theology: Licentiate, 92; of dollar bill, 373
Thomas, as Socialist, 229
Uniforms for parish clubs, 292
Union of faith with Christ, 1
Unnatural, meaning of, 135
Van Rossum, Cardinal, 569
Veil before Blessed Sacrament, 200
Vernacular prayers of liturgy, 197
Villeinage in Ireland, 642
Vine and branches, 1
Vocation to Brotherhood, 269
Vonderahe, Dr., on Little Flower, 355
Wage-earning class, 231
Wine, grape sugar added to, 542
Woman, dignity of, 626
Worldliness, reaction against, 281
Y. M. C. A., 56
Zarrilli, on Italian problem, 256

BOOK REVIEWS.

Adoration. Reuter:— 555
Amann: Église des Premiers Siècles 665
American Foundations of Sisters of Notre Dame de Namur .. 556
Anwander: Religionen der Menschheit 663
Archbishop's Pocketbook 434
Arendzen: Men in Days of Christ 212
——Whom do you say—? 550
Art of Christ. Vonier: 222
Ayrinhac: Legislation on Sacraments 97
Back to God. Meyer:— 554
Baptême et Confirmation 440
Baptismo et Confirmatione. De— 548
Barbanson; Paths of Divine Love 445
Bardy: Littérature Grecque 557
Baunard: Les Deux Frères 552
Belloc: Wells's Outline of History 549
Birth Control and Eugenics 215
Bluegowns. Dease: 107
Blunt: Great Magdalens 333
Bond—Giloteaux: Victim Souls.. 220
Bontoux: Les Étapes de Déhival. 556
Bruehl: Birth Control and Eugenics 215
Brunhes: Foi et sa Justification.. 443
Brunsmann: Fundamental Theology 543
Capuchins (1528-1928) 659
Castelain: De Cultu Eucharistico. 544
Catholic Church and Healing ... 108
—— and Home 101
—— Conference on Industry ... 556
—— Spirit in America 446
—— View of Holism. Kolbe: .. 214
Catholicisme Sociale. Le— 556
Celeste. Life of Sister Mary—.. 661
Cenacle: The Spiritual Way 323
Chapman: First General Councils 668
—— Papal Infallibility 668
Child Training among Primitives. 333
Chometon: Christ, Vie et Lumière 441
Christ in Old and New Testament 660
—— Vie et Lumière. Chometon:— 441
Christian Era, A. D. 1–1517 545
Church Rack Pamphlets 667
Cimetier: Pour Étudier le Code.. 218
Clark: I Belong to God 445
—— Meditations on Hidden Life 668
Cleary: Tribute to St. Francis .. 216
Code Social of International Union 555
Cohausz: Priest and St. Paul ... 96
"Come, Holy Ghost" 668
Commentaire de la Somme Théologique 432
Compagnies des Prêtres. Pisani: 446
Companion to H. G. Wells's Outline 549
Concise Dictionary of Irish Biography 101
Conference Bulletin, New York.. 668
Conferences for Religious 668
—— on Interior Life 335
Cooper: Child Training, Primitive 333
—— Religion Outline for College 653
Correct Serving at Altar 667
Courbon: Degrees of Mental Prayer 557
Christiani: Saint Irénée 443
Crone: Dictionary, Irish Biography 101
Cronin: Primer of Social Science. 439
D'Alès: Baptême et Confirmation. 440
—— De Baptismo et Confirmatione 548
Daughter of the Cross 665
De Bruyne: S. Thomas d'Aquin.. 142
De Labriolle: Life of St. Ambrose 325
De Martrin–Donos: Mois des Ames du Purgatoire 106
Desmond: Ways of Courage 333
De Tourville: Précis de Doctrine. 322
Deux Frères. Baunard: 552
Dévotion au Sacré Cœur 547
—— to Our Lady of Perpetual Help 668
Donovan: Eucharistic Congress .. 221
Eble: St. Francis Xavier 444
Église des Premiers Siècles 665
Ehrhard: Le Saint Sacrifice 100
Eleanore: Through Lane of Stars 220
Emery: Priest and St. Paul 96

Emilie. Life of Sister— 665
Emmanuel: St. Joseph's month .. 108
English Literature. Leo:— 662
—— Mystics. Knowles: 219
Esser: Correct Serving at Altar.. 667
Eucharistic Congress. Donovan: 221
Extreme Unction. Kilker:— 662
Fahey: Mental Prayer 556
Farges: Ways of Spiritual Life.. 334
First Eight General Councils.... 668
Foi et Justification Rationnelle .. 443
Fondements de la Morale. Les— 106
Fouard: Life of Christ 108
Franciscan Missionary Sisters ... 107
Fröbes: Psychologia Speculativa . 104
Furfey: Parish and Play.....332, 657
Galtier: L'Habitation en Nous des Trois Personnes 668
Garesché: Mass Prayers 669
Gebhart: Present Funeral Costs. 334
General Aspects of Liturgy 667
—— Psychology. Miller:— 663
Gestermann: Institutiones Morales 99
Gilligan: Morality of Color Line 654
Gillis: Catholic Church and Home 101
Giloteaux-Bond: Victim Souls .. 220
Gonzaga: Christ in Old and New Testament 660
Gospel for Laity. Remler:— ... 445
Gouraud: Memento de Vie Religieuse 447
Great Adventure. McClorey: ... 656
—— Magdalens. Blunt: 333
Guide de Procédure Matrimoniale 218
Habitation en Nous des Trois Personnes. Galtier: L'— 668
Hamon: Dévotion au Sacré-Cœur 547
Handbook of Fundamental Theology 543
Hayes. Work of Cardinal— 222
Hedley: Lex Levitarum 432
Herbst: Little Nellie of Holy God 107
Heuser: Archbishop's Pocketbook 434
—— House of Martha 108, 557
Highway of the Cross. Wareing: 667
Hilton: Scale of Perfection..107, 445
Histoire de Dévotion au Sacré-Cœur 547
History of Franciscan Preaching. 324
Hooley: A Seminary in the Making 107
Hour with Christ in the Passion. 668
Huvelin: Some Spiritual Guides . 219
I Belong to God. Clark:—..... 445
Imagination et les Prodiges 553
Institutiones Morales Alphonsianae 99
Introduction to Social Work 435
Ireland's Tribute to St. Francis.. 216
Irish Fireside Hours. O'Brien:— 554
Jogues, Missionary and Martyr.. 106
Kennedy: Story of the Crypt 223
Kilker: Extreme Unction 662
Kingdom and World 553
Kirlin: Priestly Zeal and Virtue. 96
Knowles: English Mystics 219
Kolbe: Cathoilc View of Holism. 214
Lanier: Guide de Procédure Matrimoniale 218
Lattey: Readings in I Cor. 213
Legislation on the Sacraments ... 97
Leo: English Literature 662
Leon: Saint François d'Assise... 216
Leonard: Some Spiritual Guides. 219
Letters of Bishop to His Flock.. 221
Levelis-Marke: Sacramentary ... 550
Lex Levitarum. Hedley:— 432
Life and Times of St. Ambrose.. 325
—— of Christ. Fouard's— 108
—— of St. Francis of Assisi ... 216
—— of Union with God 431
Littérature Grecque Chrétienne.. 557
Little Nellie of Holy God 107
Liturgie de la Messe 100
Liturgical Texts 667
Lugan: Social Principles of Gospel 546
MacDonald: It is the Mass that Matters 331
—— The Litany of Loreto 331
—— Primacy of Thought in Poetry 331
Man's Relation to God. Remler: 331
Maol-Iosa: Franciscan Sisters .. 107
Marc: Institutiones Morales 99
Marie du St. Sacrement: Retraite 441
Markoe: Triumph of Church.... 330
Martindale: Kingdom and World 553
—— Morning Prayers from Liturgy 668
Martrin-Donos: Mois de Marie.. 446
Mary Book. McKenna: 223
Mass Prayers. Garesché:— 669
McClorey: Great Adventure 656
McKenna: Mary Book 223
Meditations on Passion and Easter 221
Memento de Vie Religieuse 447
Men and Manners in Days of Christ 212
Mental Prayer after St. Thomas . 556
Meric: L'Imagination et Prodiges 553
Meyer: Back to God 554
—— Plain Talks on Marriage ... 335
Michel: My Sacrifice and Yours. 667
Miller: General Psychology 663
Mirror of Simple Souls 445
Miscellaneous Practical Manuals . 667
Mittermüller: Bishop Wittman .. 105
Mocquereau: Nombre Musical .. 327
Modern Psychology and Mass ... 106

Mois des Ames du Purgatoire ... 106
Morality of Color Line 654
Morice: Pour vivre en beauté ... 557
Morning Prayers from Liturgy.. 668
Mundelein: Letters to Flock 221
Muntsch: Conferences for Religious 668
My Sacrifice and Yours 667
Nombre Musical Gregorien 327
Nouveau Mois de Marie 446
O'Brien: Irish Fireside Hours .. 554
—— Modern Psychology and Mass 106
Occasionariis et Recidivis. De— 553
O'Connor: Songs of Youth 552
O'Grady: Introduction to Social Work 435
Old Age Security. Epstein:— .. 333
Ordinandorum Enchiridion 106
Ordinary Ways of Spiritual Life. 334
Pallotti. Vincenz— 325
Papal Infallibility. Chapman:— 668
Parish and Play. Furfey:— 332, 657
—— Priest-Missionary 107
—— Visitors 107, 222
Pègues: Commentaire de la Somme 432
Pettitot: St. Teresa of Lisieux... 222
Picard: Précis de la Doctrine.... 322
Pie XI. Actes de S. S.— 545
Pierami: Life of Pius X..... 664
Pisani: Compagnies des Prêtres.. 446
Plain Talks on Marriage 335
Pour Étudier le Code 218
Practical Ascetics. Smith:— 325
Précis de la Doctrine Catholique. 322
Preuss: Fundamental Theology.. 544
Priest and St. Paul. Cohausz:— 96
Priestly Zeal and Virtue 96
Primacy of Thought in Poetry .. 331
Primer of Social Science 439
Psychologia Speculativa 104
Puniet: La Liturgie de la Messe. 100
Raemers: An Hour with Christ.. 668
Readings in First Corinthians ... 213
Redemptoristine: Sister M. Celeste 661
Religion Outlines for Colleges... 653
Religionen der Menschheit 663
Remler: Gospel for Laity 445
—— Man's Relation to God 331
Retraite sous St. Jean de la Croix 441
Reuter: Adoration 555
Richstätter: Daughter of the Cross 665
Riggs: Social Principles of Gospel 546
Roder: Ordinandorum Enchiridion 106
Sacramentary. Schuster: The—.. 550
Saint Ambrose. Life of— 325
—— Francis Xavier 444
—— François d'Assise, son Œuvre 216
—— Irénée. Cristiani:— 443
—— Joseph's Month 108
—— Paul. Priest and— 96
—— Sacrifice de la Messe 100
—— Teresa of Lisieux 222
—— Thomas d'Aquin 442
Salvatorelli: Life of St. Francis . 216
Saudreau: Life of Union with God 431
Scale of Perfection 107, 445
Schreiber: Socialism, Communism 667
Schurhammer: St. Francis Xavier 444
Schuster: Sacramentary 550
Scott: Isaac Jogues 106
Secret Paths of Divine Love 445
Seminary in the Making 107
Shealy, S.J. Father Terence—.. 667
Short Meditations on Hidden Life 668
Shuster: Catholic Spirit, America 446
Skelly: Interior Life for Sisters. 335
Smith: Practical Ascetics 325
Social Principles of the Gospel .. 546
Socialism, Communism, Bolshevism 667
Some Spiritual Guides, 17th Century 219
Songs of Youth. O'Connor:— .. 552
Spiritual Way. Cenacle: The— . 323
Story of the Crypt. Kennedy:—. 223
Strickland: Life of Union with God 431
Sutton: Life of St. Francis 216
Ter Haar: De Occasionariis 553
Thamiry: Fondements de la Morale 106
Theology of Venial Sin 668
Treacy: Father Shealy, S.J. 667
Treasury of Faith Series 320
Triumph of Church. Markoe:— 330
Turman: Le Catholicisme Sociale 556
Victim Souls. Giloteaux-Bond:— 220
Vonier: Art of Christ 222
Walsh: Church and Healing ... 108
Wareing: Highway of Cross 667
Ways of Courage. Desmond: .. 333
Weber: Christian Era 545
—— Vincenz Pallotti 325
Wells: Belloc Objects to Outline. 549
Whom do you say—? Arendzen: 550
Wilson: Life of St. Ambrose 325
Wittman. The Right Rev. G. M. 105
Woroniecki: Literaturze religijnej 334
Zawart: Capuchins (1528-1928) . 659
—— Franciscan Preaching 324

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OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received **on the day before** the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the **Exposition** and for the **Reposition** of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of **Exposition** the commemoration of the Blessed Sacrament is made **sub unica conclusione**, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said **at other altars** on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament **sub unica conclusione** and without **Credo** except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made **within eight days immediately preceding** the Exposition. Holy Communion may be received **on the day before** the Exposition begins; both Confession and Holy Communion may also be made on any day **within** the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: **pro re gravi et publica simul causa**, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit **sub distincta conclusione** a commemoration of any Sunday, a feast of second class, a feria **major** (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament **sub distincta conclusione** is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

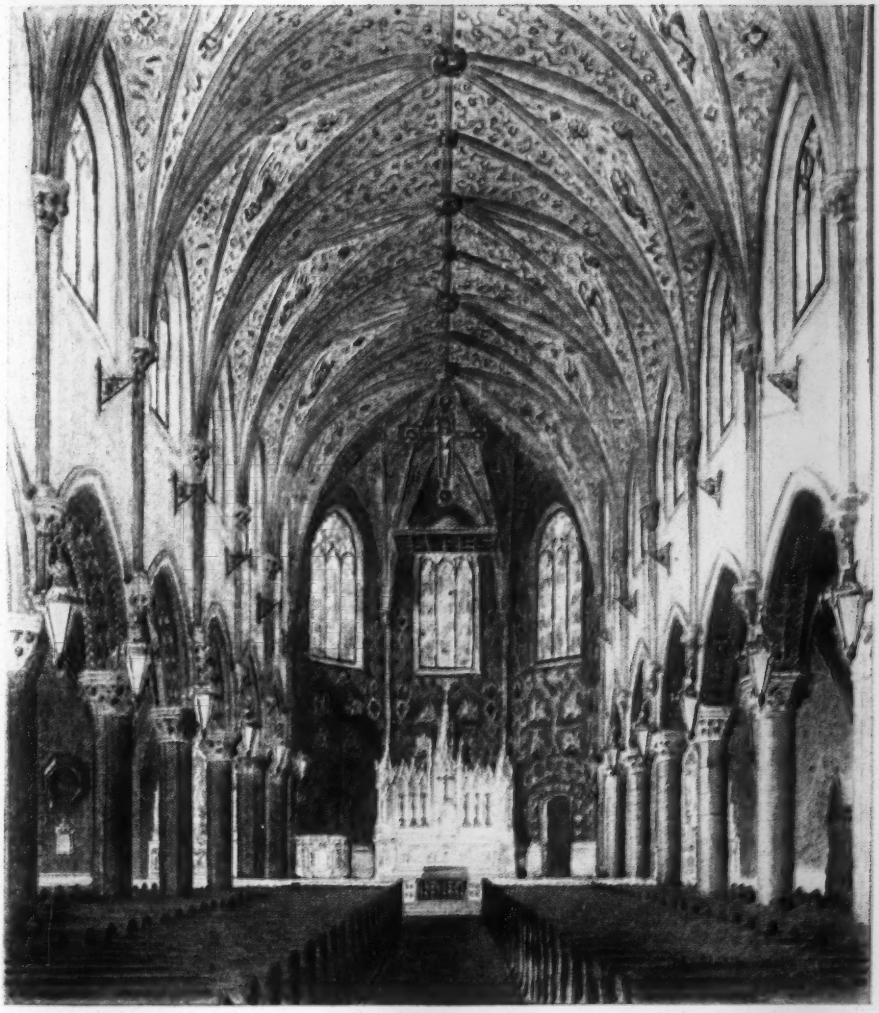
In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added **sub distincta conclusione** and the **Credo** is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

1305 Arch Street Philadelphia



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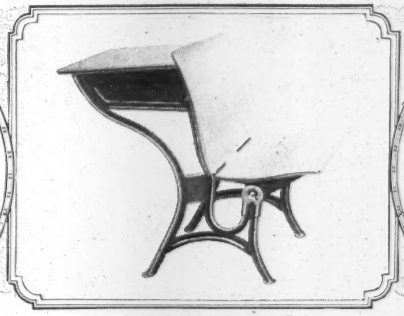

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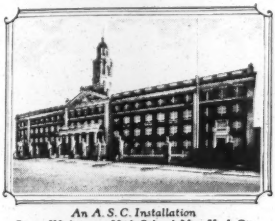

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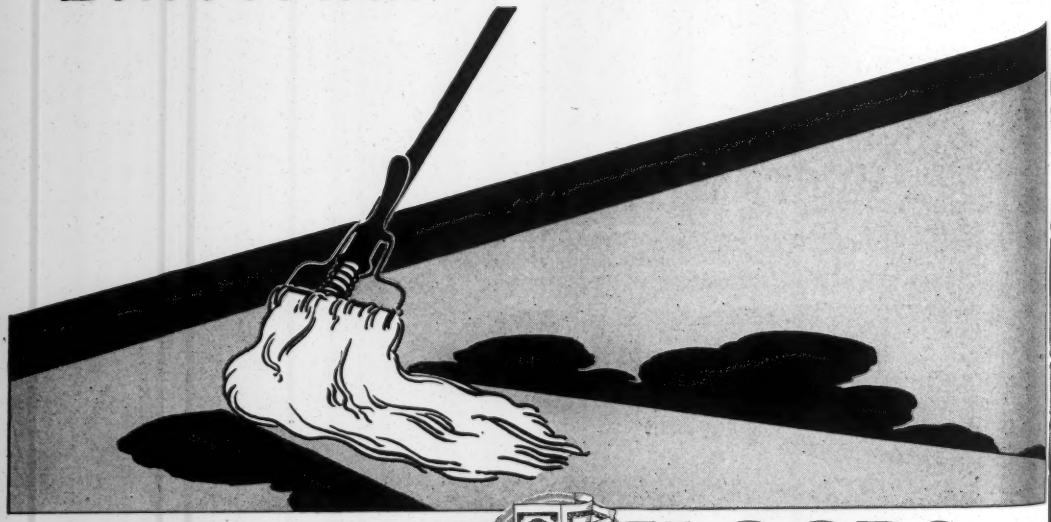

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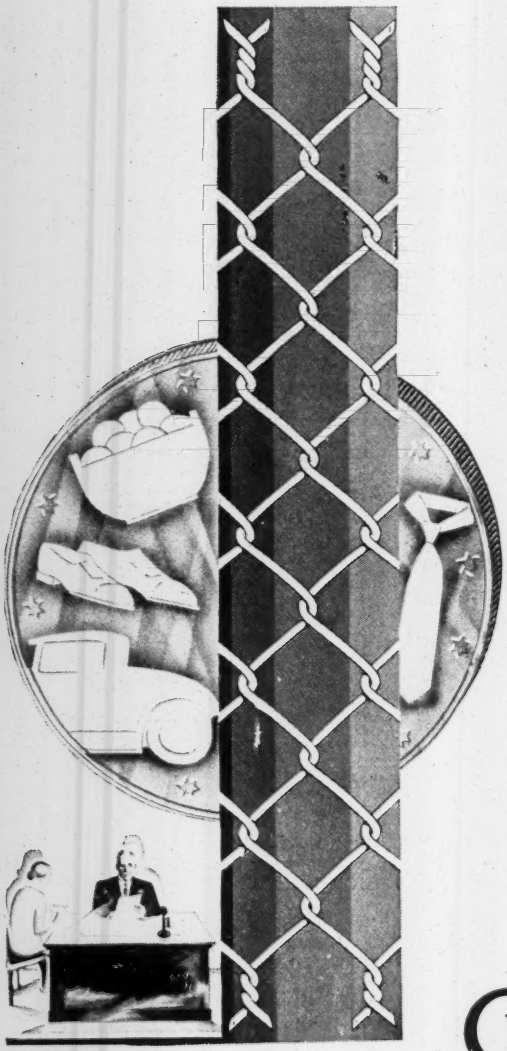

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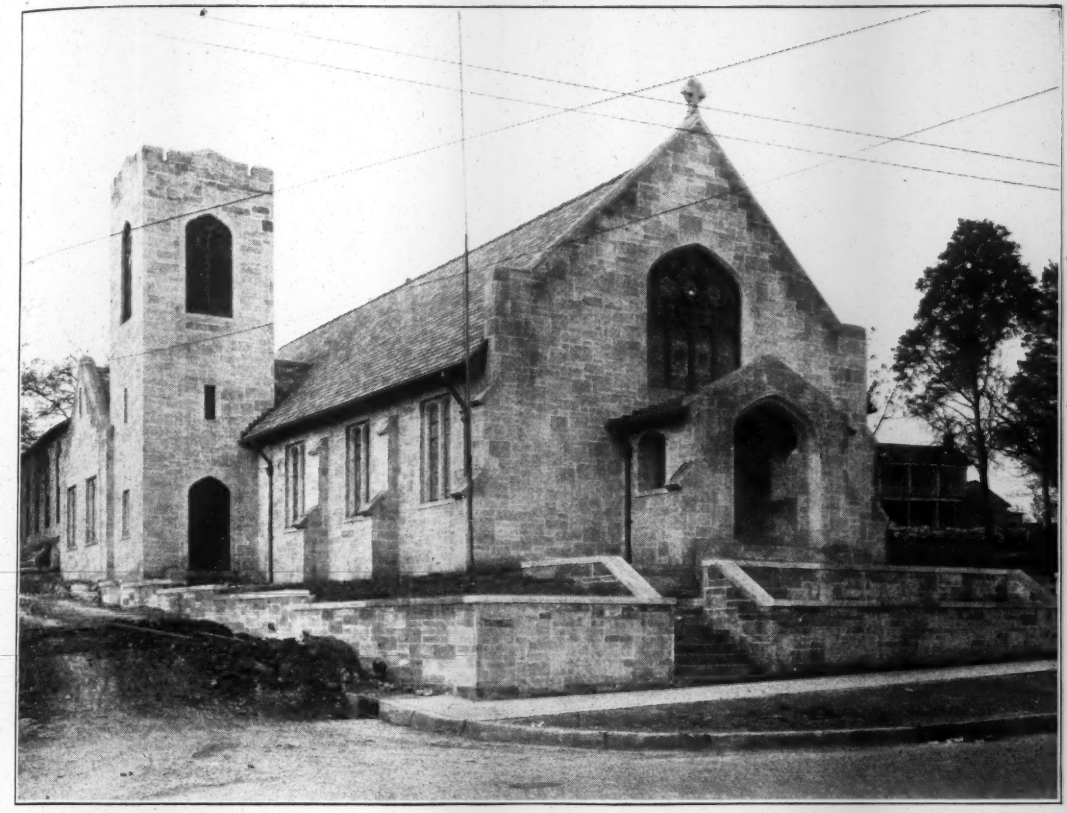

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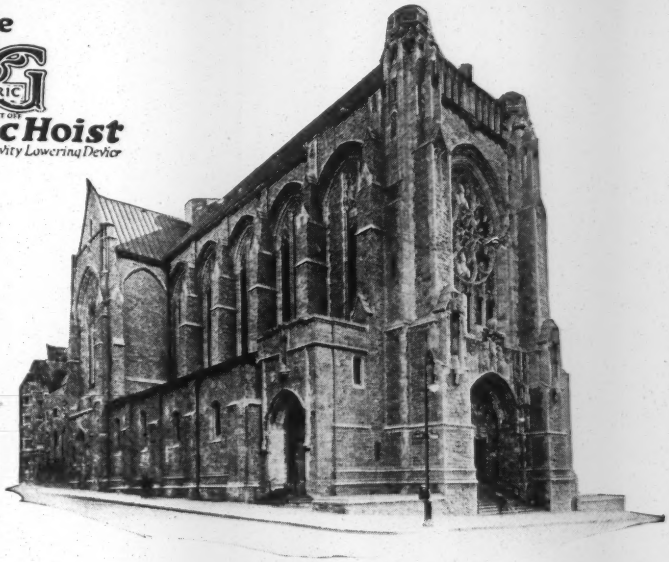

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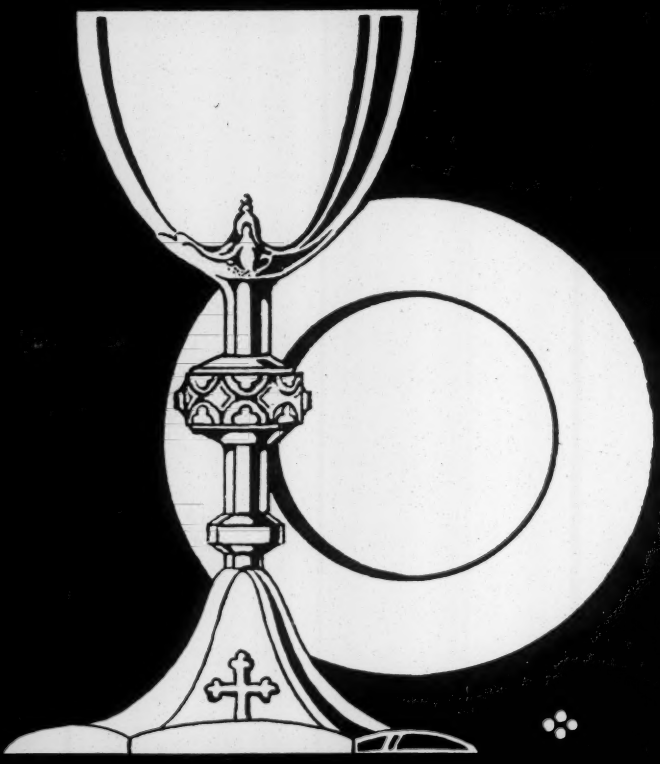

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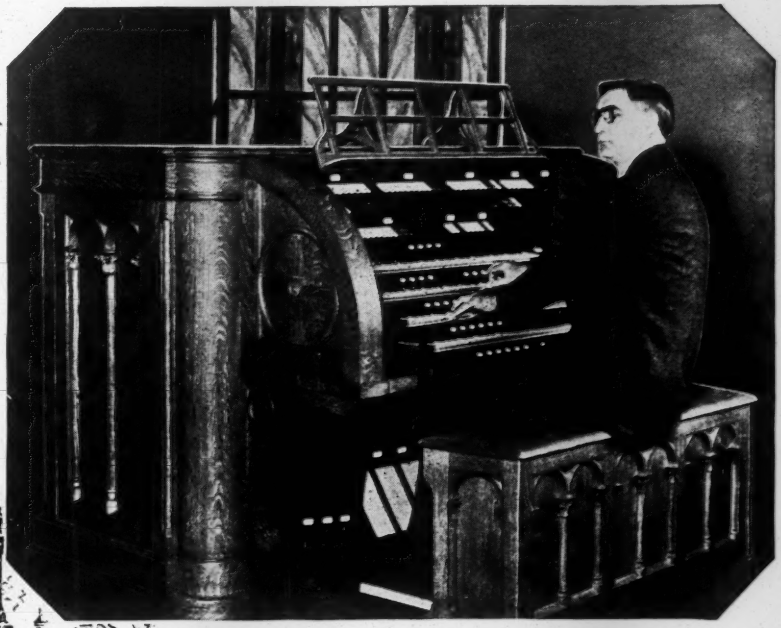

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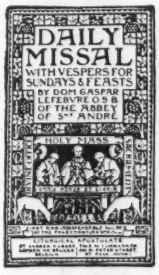

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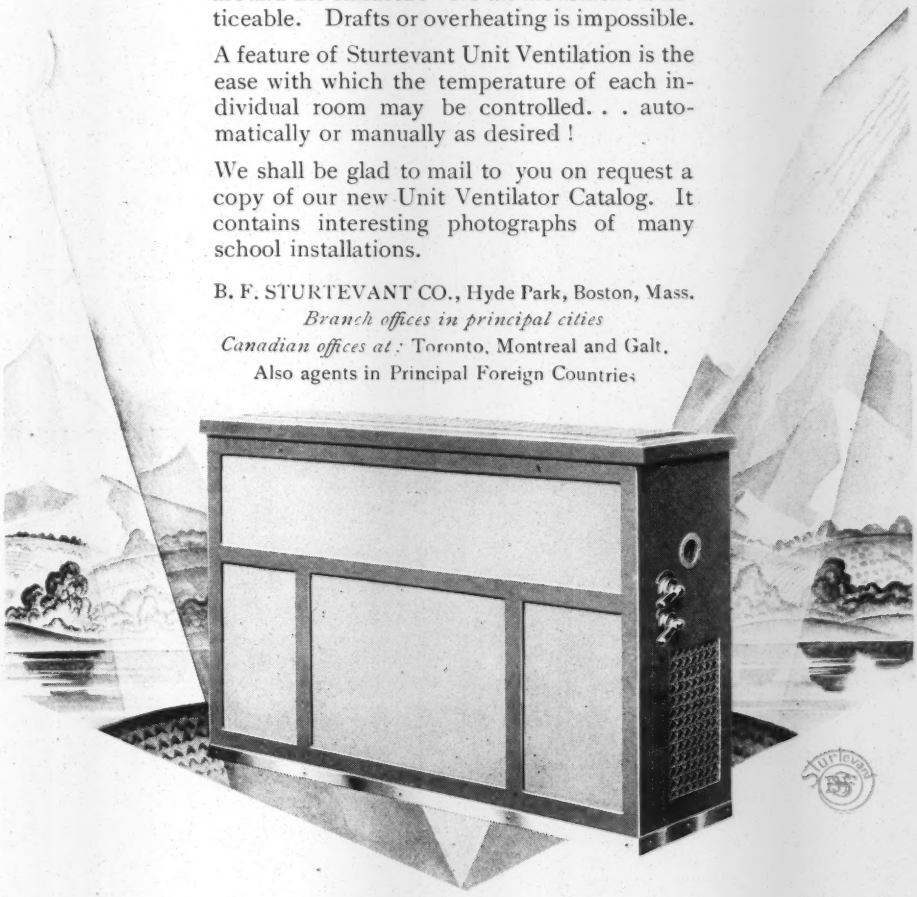

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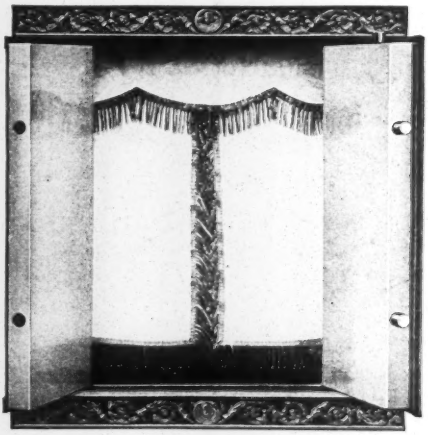

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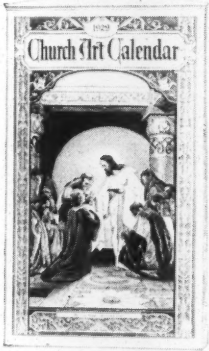

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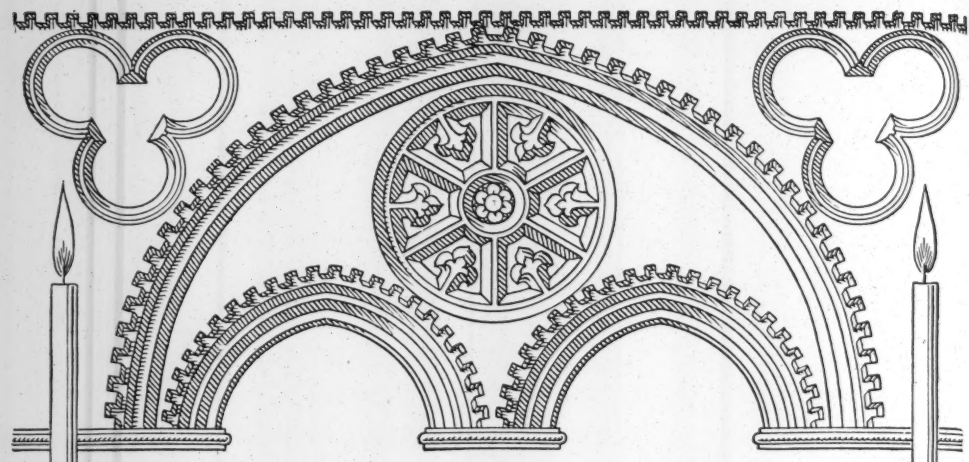

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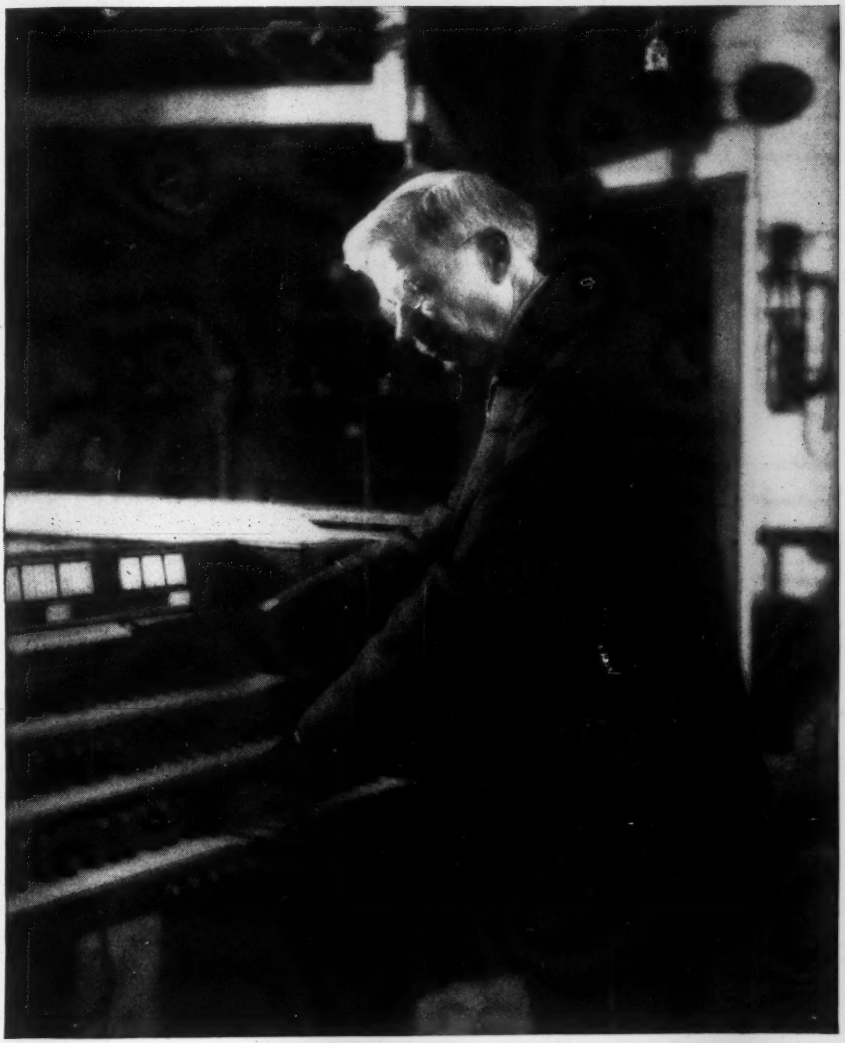

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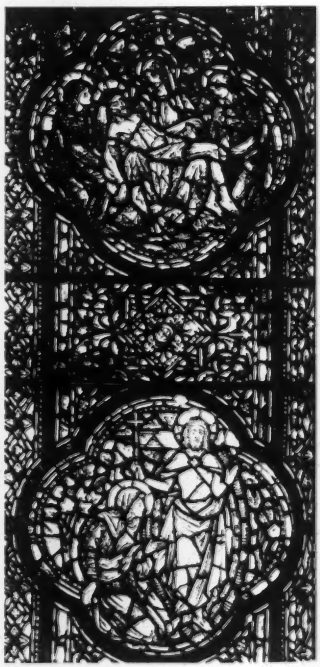

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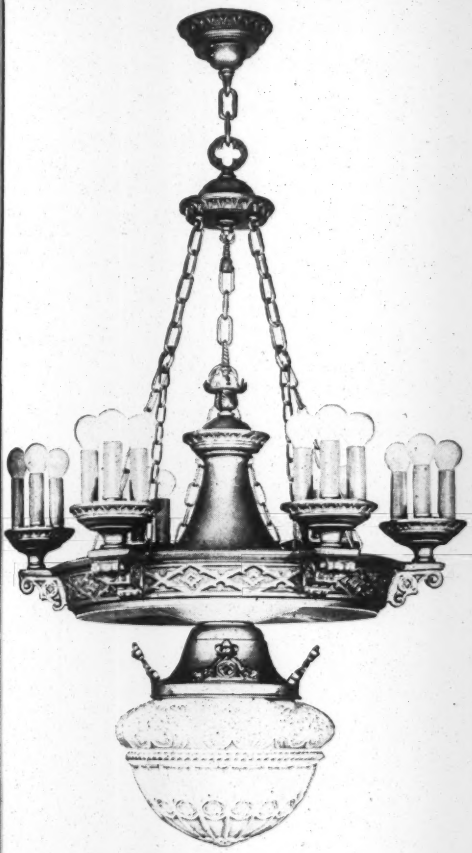

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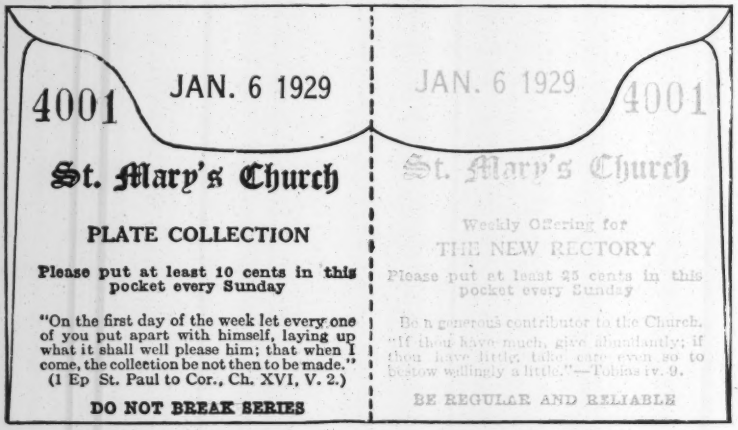
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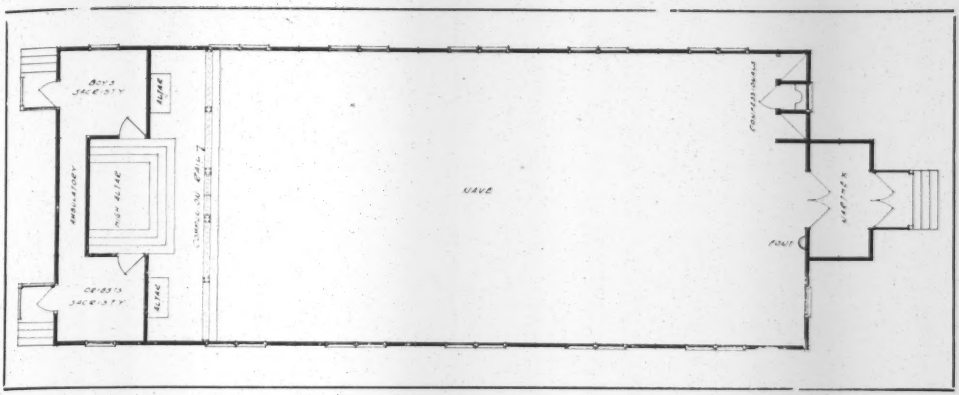

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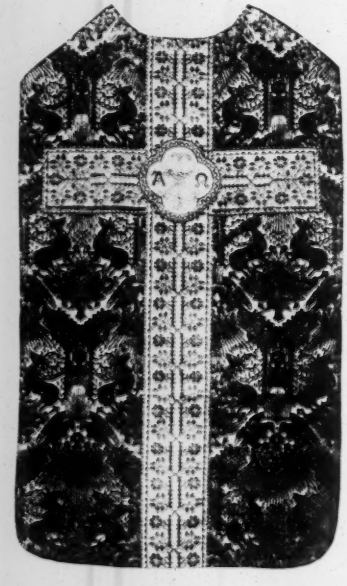

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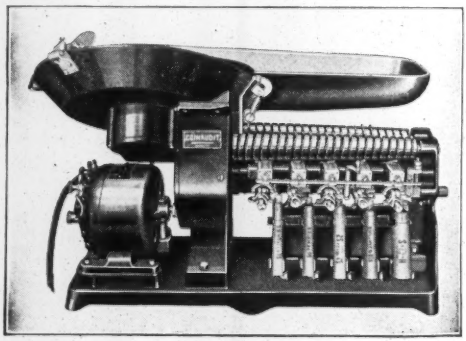

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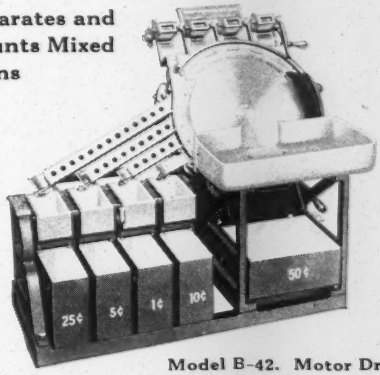

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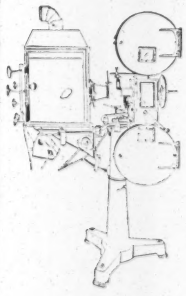

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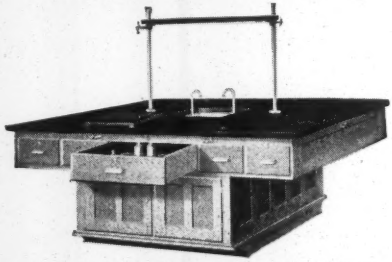

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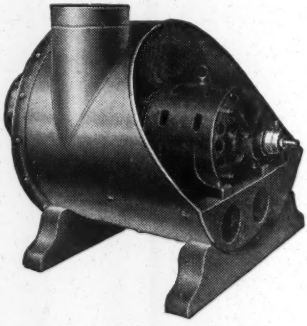

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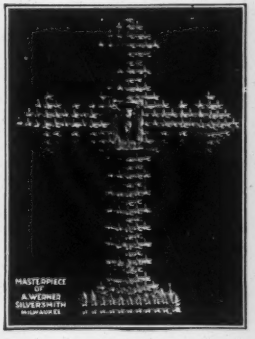

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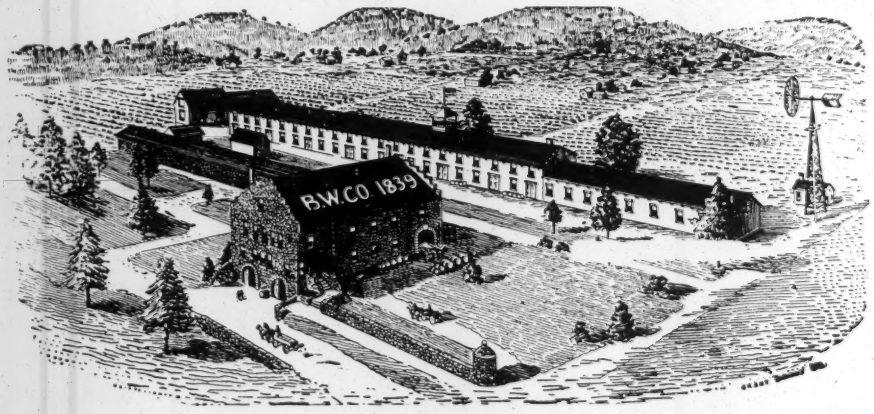

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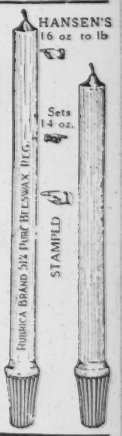

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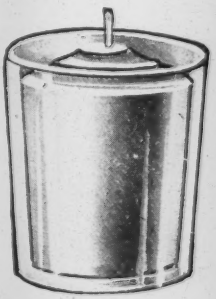

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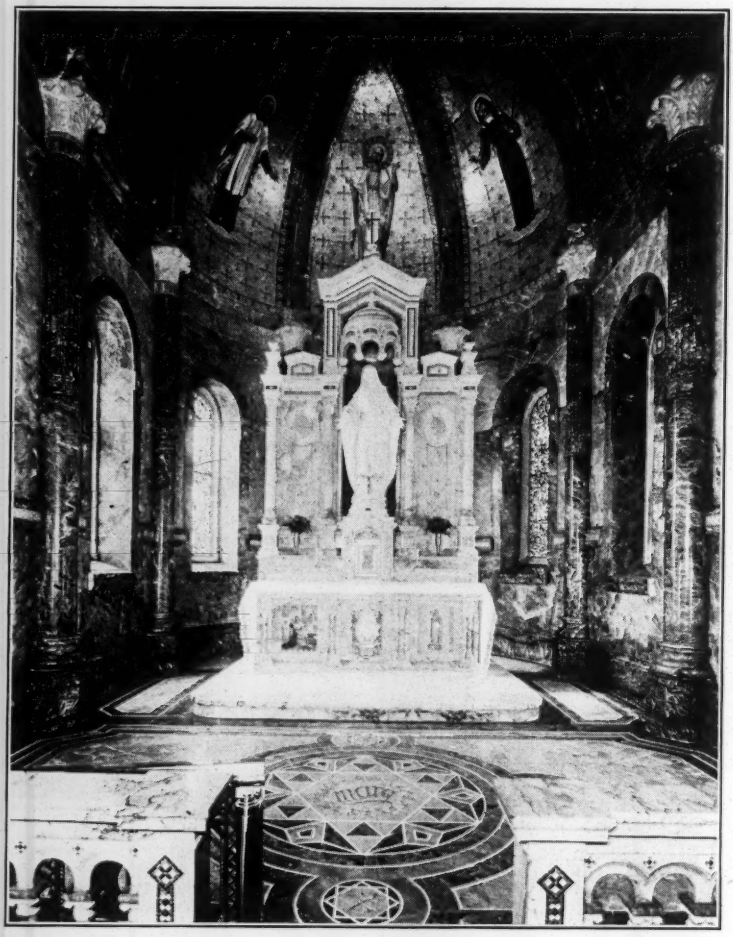

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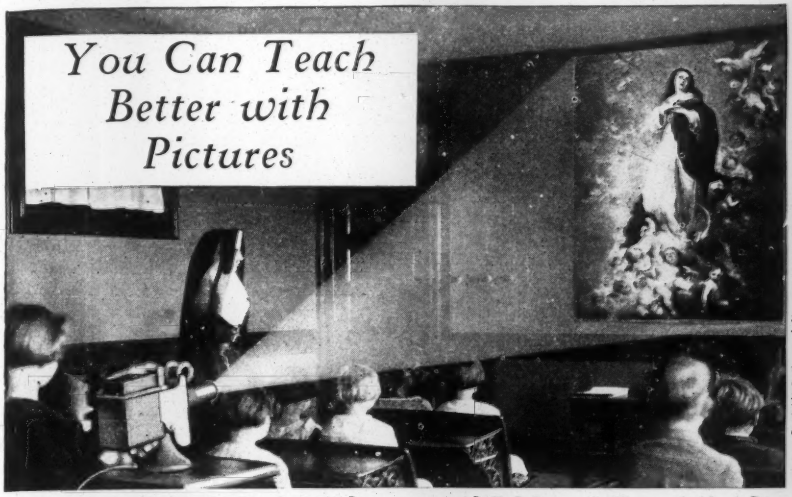

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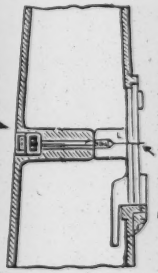

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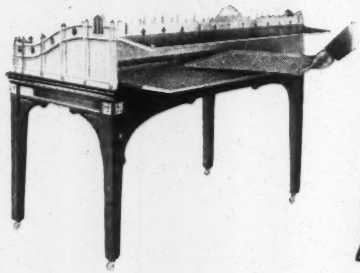

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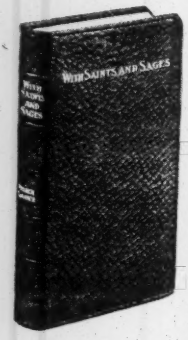

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